10564

Per
K647.55
SC
1835-37

THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. V. No. 1. NEW-YORK, SATURDAY, MARCH 21, 1835. WHOLE NUMBER, 209.

For the Churchman.

The Church.

The Church of the living God, the pillar and ground of the truth.

THE Church was once a little spot
 Amid a barren waste;
The LORD his glory showed not,
 Till he from earth had past.

The Church was nourish'd with the blood
 Of martyr and of saint;
They raised her head where idols stood,
 With pangs we shrink to paint.

To crush her, kings strove mightily,
 But ever strove in vain;
The Church was like a flowing sea;
 Who can the tide restrain?

Then superstition lent her aid
 To check the rising zeal;
Yet has the Church sure progress made,
 And triumph'd over ill.

And unbelief its horny head
 Rear'd ever and anon;
But though a few were captives led,
 The Church bore nobly on.

So will the Church its bounds extend
 With each succeeding year;
Till in the earth's extremest end
 GOD's kindom shall appear.

Then *sin* will be a little spot
 Amid a fruitful land;
And GOD's own Church, that dieth not,
 Aloft will proudly stand. Z.

THE CHURCHMAN.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS STILL FURTHER.

"Old wounds need vinegar as well as oil."
New-England Memorial, p. 197.

"THE nature of the contest in which they [the Puritans] were so deeply concerned, was adapted," says Mr. Francis, (Hist. Watertown, p. 4,) "to bring out the sharp, stern, uncompromising qualities of human character."* Such opinions, says Mr. Bancroft, as "the advocating liberty of conscience," and "enmity to colonial independence," "would have destroyed the ecclesiastical system of Massachusetts and subverted its liberties." (America, i. 454.) In other words, the Puritans *took it upon themselves* to think that such opinions in poor Gorton and others (men who did not belong to the Province of Massachusetts, and were inhabitants of Rhode Island!) would issue in such consequences, and therefore it was lawful for them to despatch an armed force, and march these unfortunate miscreants, before the muskets' muzzle, *into* the territory of Massachusetts—try them there—all but hang them, and then doom them to toil like bondslaves, and wear the iron garters of felons!! (Compare Holmes' Annals, i. 272, and Knowles' Life of Roger Williams, 184–189.)

So then "the nature of the contest" is *one* excuse for the sanguinary violence of the Puritans; and *their own belief* that their ecclesiastical liberty and colonial independence were in peril, is *another*. I will not pause to illustrate, as might be done, on the authority of Fleury, (Disc. on Ecc. Hist., 265,) how *political* and not *conscientious* reasons influence such decisions. For argument's sake, let the premises be admissible, and then let us ask, if they could not serve our turn quite as well? I wish, Mr. Editor, we may never be called to answer a more dubious inquiry:—better *data* no one need desire. Says the intelligent Baptist, Mr. Knowles, when commenting on the discussion between Roger Williams and John Cotton, about the right of private judgment, &c., (p. 199, Memoir of Williams,) "The court of High-Commission, who expelled Mr. Cotton from England, would have needed no other defence of their conduct than his own arguments." So with equal grace and truth may we say the authorities of England, who expelled the Puritans, (*if they did expel them*,) need no other defence of their conduct than Puritan ratiocination. Witness such a specimen as the following for a precedent to cover ten thousand cases. Says that perpetual extenuator of Puritan wrong-doing, Mr. Bradford, and in a volume fresh from our *most liberal* Boston press, "In a society very enlightened and long established, it may be good policy [*policy!*] to permit the expression of all opinions not of direct and immediate dangerous tendency, but when opinions obviously tend to undermine the fundamental principles of a community, and lead to misrule and disorder, *it would be folly to tolerate them*." (Bradford, pp. 49, 50, not of 1620 but of 1835!) But who are to judge opinions as having this tendency? Oh! the powers that be, certainly. Granted, and then when Bancroft did not oppose the Puritans till he found "in their composition the gall of treason mixed with religion," (British Critic, xiv. 281,) he was of course no persecutor.

Upon such a pivot as this we might, with most tranquil complacency, let the whole controversy turn, but we must be more particular, though at the risk of perpetrating one of those "mortal sins," for which Puritan bull may never grant an "indulgence."

1. One frequent and favorite argument with multitudes is, that the Puritans would never have been persecutors had they not learned the ferocious art of harassing and murdering men for opinion's sake in England. In other words, bad example is an available apology for crime. "The fault of our fathers," says Mr. Hawes, "was the fault of the age." (Tribute, 139.) Be this the physiognomy of their case, Mr. Editor, and let not a syllable be whispered about the provocations which they gave: what then? If a persecuting model may be copied—query, if the Church of England might not enter as a plea, in her own behalf, the persecutions of the Church of Rome, and the Church of Rome the persecutions of Pagans, and Pagans their persecutions of one another; for Atheism has done as much to fill the pages of the annals of cruelty as any system of faith, or philosophy, or medicine, or politics, which has ever cursed or devastated the globe. (Vide Harris' Charles I., 232, 233.) Truly this is a sample of dialectics which should make any one blush but a college Sophomore, who inflicts sundry penalties on a Freshman because a Junior inflicted the same upon himself. This *was* a popular argument with boys: one ought hardly to find it new-vamped in those who *have* (at least *should have*) "put away childish things."

2. Another favorite argument is, that the Church of England was essentially papistical, and that the Puritans were Protestantism's only true friends.

If there be any thing in which unmixed hard measure has been dealt to the Church of England, it is in such a representation as this. There she was, on an isthmus, between two gulfs, (Popery and Puritanism,) ready to swallow her up alive, and either of them would most thankfully have furnished for her a "bottomless pit." What should she do? If she treated the Puritan with severity, oh! it was because she was at heart a friend to Popery:—if the Papist with the same severity, oh! it is only a *ruse* to prevent censure, or disguise her strong attachment to that deplorable faith. (Not anti-christian, but no-christian* they called it. Savage's Winthrop, i. 58, 59.) Now the fact is, that the laws of England were far *more severe* against Papists than against Puritans; and if they were not only severe in the letter, but unsoftened in application, the sufferers may thank the Puritans for all their pangs; for these howling accusers, who were ceaselessly stunning the ears of the government with reproaches for covert "papistry," provoked them to deeds of harshness, for which (sad hypocrites!) they then belched forth upon them reproaches fouller and more noisome still. Our impartial author on the European settlements in America, fully justifies this representation, vol. ii. 220. Is it wonderful if the patience of a government, to which fell the task of endeavoring to propitiate such scurvy and churlish fastidiousness, should have grown at times quite out of heart, or that after such reiterated assaults and fruitless compliances they found the *virtual* motto of Puritans to be, '*delenda est Carthago*,' and therefore, that with something similar to Gallio's wearied complaisance, they "drave them from the judgment-seat?"

3. Yet another argument, which, with the foregoing, and others that probably I shall not have room or time to mention, and which with them would form part of a pluripresent veil better than any "balloon sleeves" to cover up iniquity, is the following,—that the Puritans manifested a most astonishing and zealous love of learning so soon as they effected a landing on these far-off shores.

Indeed! But this is a tack on which a Churchman, if unwarned, might hardly expect to have been taken, for he might have remembered that in England they were quite the opposite; nay, such foes to book-wisdom that fair reasoning could not drown their clamor; and it required the taunt of a heart-piercer like South to reduce them to silence. Granted, said he, to their vociferous depreciation of uninspired knowledge and of teachery whose lips had not been kindled by miraculous fire,—granted that GOD has no need of *human learning;* still less then has he need of *human ignorance*.

But "circumstances alter cases." Aye, that they do: the argument is potential, and we give it scope. No sooner are they fixed *here* than a little of this world's lore becomes important, and they take steps for amassing it with all wariness and speed. And now, does it require "second sight" to see through this shifting scene? Cannot one understand that the patrons of universities,—the ennobled, gifted, opulent and powerful of the land,—were *Churchmen;* and that demagogues who would undermine and prostrate the edifice of government must do it by flattering the taste of a class, the *antipodes* of these, and must cater for their appetites by denouncing all the accomplishments which fitted them for their high stations, that thus the "goods and chattels" of those stations might be their spoil? Why is it that even in this age of "*the march of intellect*" (!) the doctrine is taught so broadly and unblushingly that there must be a greater sameness, a nearer level in the community,—that the "hills and mountains" of society must be "brought low," and the "vallies be exalted;" and that those preach it who in their souls well enough *know* better, and who would be savager aristocrats than any now in power could they grasp the magic wand of political authority, or insinuate their itching fingers into the public purse? How much sincerer are they than that pre-born Jesuit, the crafty Absalom, when he sighed with such assuasive emphasis, "O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

I am not desirous to be thought resolutely uncharitable, but must say I am no less a lover of *light* than our new acquaintance Mr. Waterman, who has thrown his gauntlet with such terrifying spite,—nay, I love it so firmly and so well as to be content to take or give it at the hazard of some concomitant *caloric*. When I find what the Puritans were in England,—how notorious their character as a body for *studying* decrials of learning if nothing else,—when I know that they were *never*, (among all their faults, and Naebe, p. 534, says they were called *sceleratissimi et nequissimi*—I never knew it charged to them,) *never* either ignorant of their best worldly interest or inattentive to it:—when I know that to obtain the control and management of the education of a people is thought such a laudable and gainful acquisition, that the gentlemen to whom I have just supposed Absalom was cousin-german are always extremely happy to undertake and even to monopolize it: and then, when I see them change their *conduct* but not their *policy*, and look with most vigilant sedulity after the means of filling the minds of youth with "orthodox" knowledge, (see Ancient Charters, &c., pp. 74, 197,) I confess I am not quite prepared to worship them as the *most disinterested* lovers of learning the world has ever seen, nor can I pronounce the tune to which their praise is chanted, minstrelsy of surpassing *concord*.

Well here, Mr. Editor, let us pause, and give the Puritans *in* England our parting obeisance, and begin to trace them as soon as they get *out* of it. Now, in imagination, let us go down to the seaside, step on board the Mayflower, freighted with the pitiable victims of persecution, and with a slight violation of the unities, and a gentle anachronism, suppose ourselves seated with old Secretary Morton,† and superintending the composition of his "New-England's Memorial." We peep over his shoulder to read his version of the reasons, "as received from themselves" he says, p. 15, why these good people are about to launch upon the "vasty deep"—are ready, "Ire pedes quocunque ferent, quocunque per undas." Let no one think us disposed to enact the part of that naughty counsellor who, says old Flavel, is always busy at a minister's elbow. Forbid it courtesy! No: the ancient Secretary shall stand alone, and we will only venture to put some little commentary in close, if not loving contact with his circuitous apology. He gives us no less than five reasons, arrayed with no mean tactics, why his Puritan friends should abandon Holland (Leyden) after a ten or eleven years' sojourn; should employ "sundry agents to treat with several merchants in England, who adventured SOME CONSIDERABLE SUMS in a way of valuation, to such as went *personally* [why was it necessary for merchants to insist on this word if they were so very solicitous to get away?] *personally* on the voyage;" (p. 17;) should obtain "letters patent for the northern parts of Virginia* of King James of famous memory," (famous for charter-granting,) and also "buy and fit out" a ship called the Speedwell, (a "clipper" no doubt,) who should not only serve as a transport, but also "stay in the country, and attend upon fishing, and *such other affairs* (?) as might be for the good and benefit of the colony when they came thither."

1. First, saith Nathaniel the scribe, (a Puritan indeed, in whom was no Churchmanship at all,) they attempted this undertaking, "Because themselves were of a different language from the Dutch, where they lived, and were settled in their way, insomuch, that in ten years' time, whilst their Church sojourned among them, they could not bring them to reform the neglect of observation of the Lord's day as a sabbath, or *any other thing amiss among them*."

Now, read this as our most apologetical secretary might, we can hardly reconcile it with the rules of Chesterfield, (to say nothing of the Gospel,) that the Puritans, accounting themselves refugees for conscience' sake, and escaping for life, should not be thankful, profoundly thankful, for a bare shelter from the Dutch, but should immediately begin to tell them they were grievously in the wrong in a matter of Christian morals, (Morton does not let us know in *how many other matters*,) and then besiege them as long and vigorously as the Greeks did Troy, in order to reform them to their own peerless standard. Methinks they ought to have been so grateful for that then richest of boons on earth, religious toleration, as to have touched lightly on the faults of their benefactors. But no: let honest Hans give half his fire never so cheerfully to the pilgrim half-drowned by the pelting storm—the moment his guest is warmed into a little volubility he begins to berate him for burning peat instead of coal, and for stifling him with tobacco fumes. Really, I should not marvel if such an apophlegmatic even bestirred a Dutchman, as the poet says, "Ex imo fundo."

Let no one say, calumniously, that we mean to level the controversy of the Puritans about the Sabbath to such a case as this. We mean merely to say, and by an illustration by no means inapposite, that complaints may be ill-timed and ill-mannered, even if true. The very reason of Secretary Morton fully demonstrates that they were restless, disaffected and intrusive—in a word, censorious busybodies, like too many of their progeny, who take infinitely better care of the religion of their neighbors than they do of their own. If the Dutch were *less strict* in the observance of the Sabbath,† they were far *more liberal* in conceding and respecting the rights of conscience. This ought to have held mute every carping tongue among them, for ostensibly they had exalted these rights to the very zenith among sacred things. They had forsaken home, and all that made it dear, to enjoy their rights inviolably. Says one, who would defend them through thick and thin, "A *little* bending of the conscience, a *little* relinquishment of duty, and a *slight* submission to mitred authority, would have kept them in possession of their quiet homes, and spared them the sacrifices and perils of a removal into this distant and desert land." (Hawes' Tribute, 118, 119.) Yet this little they could not yield: the right of an unfettered conscience was too precious. So they cross to Holland, where, on their own showing, this right was inalienable and unquestioned, and then, on their own showing, upbraid for years the benefactors who allow this right for claiming a similar right for their own selves!! They may call this courage for the truth, if they so please: I cannot please to call it by a softer name than carking pride and detestable ingratitude. Can we be amazed that such people "were watched?" (European Settlements in America, ii. 138.)

2. The second reason is, "Because their countrymen, who came over to join with them, by reason of the hardness of the country, soon spent their estates, and were then forced either to return back to England or to live very meanly." So then the country was hard, and they must go to a wilderness to get rich again; and all this for conscience' sake, when, according to their own confession, "they did quietly and sweetly enjoy their Christian liberty under the States;" (p. 17, New-England Memorial;) and this, too, when a "little *bending*" would have made all *straight* at home. In the wilderness of this logic, and its tortuous bendings, we are confounded, and "find no end in wandering mazes lost." What a compliment, by the way, to their sheltering friends! You are either extortionate or poverty-stricken, and therefore we must leave you. Good bye, ye misers, who take our last cent; or good bye, ye almost beggars, on whose charities we cannot fatten.

3. The third reason is, "That many of their children, through the extreme necessity that was upon them, although of the best dispositions and graciously inclined, [i. e. having no original sin, their posterity are beginning to say,] and willing to bear part of their parents' burthens, were oftentimes so oppressed with their heavy labors, [what? of free-thinking?] that although their spirits were free and willing, yet their bodies bowed under the weight of the same, and became decrepid in early youth, and the vigor of nature consumed in the very bud. And that which was very lamentable, and of all sorrows most heavy to be borne, was that many by these occasions, and the great licentiousness of youth in that country, and the manifold temptations of the place, were drawn away by evil examples into extravagant and dangerous courses; getting the rein upon their necks, and departing from their parents: [becoming Arminians perhaps:] some became soldiers, others took upon them far voyages by sea, and others some worse courses, tending to dissoluteness and the destruction of their souls, to the great grief of their parents, and the dishonor of GOD, and that the place being of great licentiousness and liberty to children, they could not educate them, *nor could they give them due correction without reproof or reproach from their neighbors*." Here again the coherency of the reasoning puts us at fault, and makes our sense of propriety and good manners stumble. The spirits of their children were broken by poverty, and therefore they must get rich again for their comfort—but (disinterested parents!) not at all for their own. These children became soldiers and went to sea, and the only way to stop them was to go themselves the longest and worst voyage possible, and fight wild savages! And then, though it was a place where the liberty of *conscience* was sacredly respected, a thing, the lack of which in England, rendered "man, which is the most precious of all creatures," rendered him "*there* more vile and base than the earth he trod upon;" (Graham's North America, i. 241;) yet it was a place of somewhat more liberty of *conduct*, where human flesh was thought too good to be beaten like that of brutes, and therefore the country must be abandoned. No doubt the easy and quiet Dutch did not like family broils better than theological quarrels, and when they thought that "due correction" might undo a lad of a soul less narrow than that of his flagellator, they did venture a slight "reproof," or possibly a "reproach." This was insufferable: *they* might reprove or reproach their benefactors as much as to them seemed good about the gravest matters of morality and religion; but when these benefactors remonstrate with them about their liberal use of the birch, [very *liberal* with that,] they get into high dudgeon, and fly off in a tangent thousands of miles.

4. The fourth reason is, "That their posterity would in a few generations become Dutch, and so lose their interest in the English nation; they being desirous rather to enlarge his Majesty's dominions, and to live under their natural prince."

Upon my word, Mr. Editor, it is with much ado that I can keep a sober countenance under such argumentation as this, recorded, as it doubtless was, with most edifying sedateness, and especially when I see it endorsed by a philosophical champion of democracy. (Bancroft, i. 328.) It is irresistibly farcical, and you must in charity let me smile. Desirous to enlarge his Majesty's dominions!! Why, they loved him so dearly as to heap all sorts of abuse on his person and government, they deserted his realms, as making man "more vile and base than the earth he trod upon," and as therefore unfit for the residence of decent and humanized beings, and yet, for his best accommodation, to pamper his pride and satiate his lust for power, they are willing (matchless loyalty!) to sail to the very world's end, and endure unimaginable deprivations, toils and hardships! And all this without a copper's recompense, Mr. Editor? *Credat Judæus Appella*. Yes: I cannot, though I have had strange weddings in my day, I cannot marry such premises to a conclusion like this. A Puritan (I can only construe this reason thus) could upbraid the powers that be with a felicity unsurpassed by Billingsgate denizens; (witness the achievements of Penry, Throgmorton, Endall and Fenner: Grant's Eng. Ch., i. 446;) yet, let his worldly interest, that matter which, though *small*, he no more disregarded than he did "due correction," let this prompt to a different course, and his stiff rectangular tongue could distil as liquid and bland adulation as ever slid from the soft, smooth lip of a courtly sycophant. I cannot doubt that such a reason as this fourth was presented at the appropriate time, and in becoming phrase, to the delicate tympanum of a royal ear; and thereby hangs part of a tale about charters and patents, whose entire history would be distressingly entertaining.

5. "Fifthly and *lastly*, [not quite, as the postscript will show,] and which was not the least, a great hope and inward zeal they had, of laying some good foundation, or at least to make some way thereunto for the propagation and advancement of the Gospel of CHRIST in those remote parts of the world, yea, although they should be but as stepping-stones unto others for the performance of so great a work."

Here we have something which has both reason and charity on its front. If true to the letter, and there were no unlucky sixth reason, (which our sad eyes one day alighted on,) we might wipe out the offences of the rest. But, alas! with these self-immolating pilgrims what were "the Gospel of CHRIST," and what were lawful means for its "advancement and propagation?" This Gospel resided *only* with their "little flock" of the elect, and to sustain and promote the extension of that little flock, the civil arm (the union of Church and State, "that mother of abominations," which rendered the Church of England a sister to Babylon*) might be employed without query, and employed, to say nothing of intervening extremities, to that last and most tremendous, the infliction of ignominious death.

The calumniated Laud could say, "I thank GOD my care was such for the public that it is well known I much neglected my private fortunes therewhile." (Life, p. 73.) And it is also well known, how freely and magnanimously he poured out his heart's last drop for that Church of England, in which, as he said, he "was born and baptized," and "in whose profession" he had "ever since lived." (Life by himself, and Southey's Book of the Church.) But questionless *the tyrant* was an arch-hypocrite, was destitute of a single motive which he avowed, and perished with mock heroism. Be it so. Then the motives and the sufferings of the Puritans shall have no more allowance than is conceded to this savagely-murdered prelate, and his ignobly-murdered memory. Justice shall hold the balances with an even hand, and as much of details of reproach and condemnation as our Puritan apologists cast into the one will we cast into the other; and those who are prejudiced toward none of us may weigh the merits of the scale that kicks the beam. We cannot, we never can, and we never will, while reason and speech and strength remain, allow the Church of England and her sons to be assailed with wantonness and impunity, that those who have dissented from her, and pretendedly suffered by her, may be honored and gladdened and glorified through the contrast. That this Church is impeccable, he is a fool who says we pretend to believe,—that she has done wrong things is a charge on which we will go to the confessional, when our Puritan accusers will do the same, with the charges for which themselves have to answer, and there (we give a pledge) unbosom ourselves with a freedom a full match to their own. But so long as their position remains aggressive, so long as we find them filling a quiver with the poisoned arrows of their forefathers, and darting them with an enmity in no whit abated, so long we acknowledge nothing, but will repay them, shot for shot, while an eye can point or an arm can hurl.

P. S. The incomparable beauty of Morton's tale is, that he has gone *about and about* the reasons why the Puritans left Holland, but not touched the true one: truer at least than any or all the five. He has as wholesome a dread of it as a Jew has of pork. The Puritans, says Hutchinson, (vol. ii. 405,*) quarrelled among themselves, and so some determined to quit. O murder, thou wilt out! He, says Dr. Johnson, who is good at excuses is seldom good at any thing else. By this rule, what shall we say of Morton, and those whom he appeals to as his authorities.

March 4, 1835.

---

* Mr. F. quotes, with vast complacency, the infidel Hume to prove that the Puritans were the virtual authors of "the whole freedom" of the English constitution. (Hume, v. 134.) How he can reconcile such proof of their authorship of all the freedom of England with the proof, from the same authority, that they intended this freedom for *themselves alone*, and openly taught that "*no others ought to be tolerated*," (Hume, vi. 164,) I know not. Perhaps this is one of the *mysteries* of consistency, in which Mr. F. may be an honest believer, though he rejects those of the Divine Nature.

* And yet they soundly whipped a poor Baptist for speaking the same of their baptism, and then with the coolest and most consummate impudence said they did not lash him "for his opinion." Savage's Winthrop, ii. 174, 175.

† Nathaniel Morton, Secretary to the Plymouth Colony.

* Your readers must remember that Virginia was the place they first intended going to. Bancroft *quasi* pities them for the loss of this patent. He had better ascertain *first* their *sincerity* in asking for it. No, no, they did not want to go to Virginia, where Episcopacy was uppermost.

† The Puritans said sabbath-breaking was as bad as murder. Grant's Eng. Ch., i. 455.

* This was actually one of the titles given the Church by Puritans.

* Belknap (a most virulent anti-churchman) questions this, and calls it an "inattention" of Hutchinson. See his Biographies, ii. 158. But on p. 162 (same volume) he admits himself that there was a most serious alienation between the two Puritan congregations in Holland; and on 157, that their pastors had a controversy and printed. Besides, his version of Morton's reasons shows that he cannot be depended on for accuracy. He takes due precautions to smother *the fourth*, and I do not wonder. See his vol. ii. 165, 66.

BIOGRAPHY.

For the Churchman.

REV. THOMAS T. THOMASON.

THE Christian world seems of late more sensible of the self-denying labors and great personal sacrifices made by those devoted servants of CHRIST who spend their lives in proclaiming the Gospel in Pagan lands. The names of those falling martyrs to the glorious cause, whether by the fatigue of exertion, the insidious hand of a tropical disease, or the open ferocity of a cannibal race, are held up for public admiration, and the whole length of our land, yea, of the Protestant world resounds with their praises. In our admiration for such men as MIDDLETON, MARTYN, or HEBER, men of the first talents, who shone as stars of the first magnitude in the bright galaxy of missionary worthies, we are apt to overlook those of lesser parts, and who consequently shine with a lesser brilliancy.

Among persons of this description stands the late lamented THOMASON. Contemporary with "the three worthies" just mentioned, a laborer in the same portion of his Master's vineyard, and like them falling a victim to his indefatigable labors in the sultry climate of India, his fame has been eclipsed by the superior radiance of those bright and burning lights. The attention that they have attracted, has in a great degree diverted the gaze of the Christian world from this zealous though somewhat inferior servant of the crucified Redeemer.

Amidst this dereliction it is gratifying, however, to learn that a monument more lasting than the empty sounds of popular applause, or even the sculptured marble, has been erected to his memory in our own land, by a long tried and devoted friend of that cause in which he spent the energies of his youth, and the manly vigor of his riper years. By it his name will be conveyed to posterity, associated, not with the glittering mausoleum, but the rich blessings of sound learning and theological education. The THOMASON SCHOLARSHIP in our General Theological Seminary is a memento of this valuable clergyman's worth, and whilst it does not depreciate from the reco[illegible] of his services in another hemisphere, [illegible]nds to hold them in perpetual remembrance and at the same time operate to prepare others for imitating the bright example of this devoted missionary of the Cross.

The fact that the self-denying labors of Thomason so impressed themselves on the mind of a stranger in a foreign land, as to lead him to keep them in remembrance by forming an endowment for theological education upon which was bestowed his name, may lead others, who have never heard of his fame, to inquire into the circumstances of his life.

Thomas T. Thomason was born at Plymouth, England, 1774. He was early left fatherless. Through the care of a pious mother and affectionate teacher, he began to manifest the spirit of true religion in early youth, and give evidence of his future fitness for the Gospel ministry. Thrown on his own resources for support, the age of 13 found him engaged in teaching, when his proficiency becoming known to Dr. Coke, he was employed to accompany this Wesleyan preacher to the West Indies as an interpreter of the French language. During this engagement he tasted many of the privations of the missionary life, and laid the foundation of his ardent desire to serve his Redeemer in a foreign land. After his return to England his inclination for the sacred office, cherished by a kind friend, led him to make application to a charitable society for aid in the long preparation required for fitting him to be a useful ambassador of CHRIST. Pecuniary assistance being afforded, he was in a short time fitted for Magdalen College, Cambridge, which he entered October, 1792. Here he was introduced into new and untried scenes, but by the blessing of GOD was enabled to regulate his conduct by Christian principles, and thus was preserved unharmed through the dangers and temptations of college life. Many young men of sterling piety and real talent were at that time inmates of the institution, and their association conduced to their mutual advancement in the Christian virtues. The tutors also were men of profound learning and true religion. In addition to these advantages he enjoyed the ministrations of the Rev. Mr. Simeon, a man long remembered at the University of Cambridge, and in the English Church, as the spiritual father of many ministering servants of the Most High. Thomason was soon distinguished for his application to the languages, especially those in which the Holy Scriptures were written. His proficiency may be estimated, from the fact that his usual relaxation from severer studies was reading the Hebrew Bible.

The monotony of a college life is seldom interrupted, especially of one who closely applies to the required duties, so that few incidents of general interest occur. The most important in Thomason's course was the gaining a prize essay, and the offer of a chaplaincy in India—the care of the Mission Church, Calcutta, and this too during the last year in college, so high was the estimation in which he was held. The offer gave him a severe trial. On one hand was the call of duty in a responsible station,—on the other were insufficiency of preparation, the attractions of friends, country and home. The death of a relative put an end to his hesitation and induced him to decline the offer. It was subsequently bestowed on Dr. Buchanan, the author of Christian Researches in Asia, and a man who has done much toward establishing the Christian Church in India, and in opening the way for the missionaries of the true religion.

After standing the usual examination, Thomason, having attained the honorable station of *fifth wrangler*, graduated with high literary acquirements and a spirit devoted to the glory of God and the salvation of men. About a year was spent in theological reading as a *special preparation* for Holy Orders. In October 1796, he was ordained deacon by the Bishop of Ely, and immediately engaged as assistant to the Rev. Mr. Simeon, in the parishes of Trinity Church, Cambridge, and Stapleford, a village six miles distant. Soon after he was chosen fellow of Queen's College, and finally received an appointment as tutor in Mathematics and Classics. In 1798, he was advanced to the responsible grade of priesthood by Dr. Cornwallis, Bishop of Litchfield and Coventry. His duties now became very arduous. Beside giving two public and two private lectures daily, at his college, he was obliged to preach frequently. In some cases during the absence of Mr. Simeon as often as *five* times a week, and that too in the University Church, a pulpit requiring the nicest preparation. In this laborious situation he continued until his final determination to leave England.

In 1799 he married an estimable woman, with whom he spent many happy years, enlivened by congeniality of disposition and pursuit. By this act he of course lost his fellowship. One thing, however, deserves notice before quitting his college connexions. By economy he managed to save sufficient to repay the society that educated him, the whole sum expended in his preparation for the ministry. This single fact speaks volumes in his praise.

Mr. Thomason, after long deliberation, at length resolved to devote himself to the missionary work. His sense of its importance must have been strong to convince him that he could do more for his Master's cause in a foreign field than in England, for there he had conclusive evidence that his usefulness was great. He received an appointment as chaplain to India, and in June 1808, bade farewell to his native land. His voyage was prosperous, until the very close; when on the Indian coast he was shipwrecked, and with his family barely escaped a watery grave. The circumstances were afflicting and dangerous, yet by the providence of God he was preserved for future labors and trials.

Landing in this destitute situation, he was warmly received, and immediately appointed to the Old Church, Calcutta. The field of labor was very unpropitious, yet the good effects of his zeal were soon felt in the spiritual improvement of his people. In this situation he continued many years, indefatigable in his exertions, not only for his parish, but in laying the foundations of the Church establishment in India. He devised and carried into execution many schemes, not only for the spiritual, but temporal good of the people. Among these were a Bible Society, Orphan House, School-book Society, &c. He was also engaged in the study of Persian, Arabic and Hindostanee, in which he made great proficiency. The Psalms he translated into Persian. He was also revising Henry Martyn's New Testament in that language: and likewise the Old Testament in Arabic.

After the arrival of Bishop Middleton to take charge of the newly erected diocese of Calcutta, Mr. Thomason entered warmly into his plans, and continued the firm friend and active coadjutor of the Bishop until his death.

Bishop Heber, his successor, also found an active assistant in Thomason, and soon after arriving removed him to a larger field of usefulness, by promoting him to the Cathedral in 1824. Heber's testimony in his favor is flattering.

Mrs. Thomason's health declining, in hope of restoring it, he determined to return to England, and sailed February 1826. His wife died on the passage. Although the event afflicted him with the keenest anguish, he bore it with Christian fortitude and resignation.

Upon arriving in England, after eighteen years absence, he found to his great joy his mother still alive; but many others of his friends were departed to the mansions of the dead. After visiting several places and reviving old recollections, he resumed the exercise of his ministerial duties at Cheltenham with great success. But his mind was not at rest. He longed once more to return to the missionary work. He left England for ever in June 1828, and in little more than four months arrived at the scene of his former labors. But it was only for disappointment, suffering and death. He was soon taken with disease. The effect of a sea voyage to Mauritius was tried. He was, however, beyond the reach of human remedies, and in twelve days after his arrival, breathed his last on June 21, 1829, at peace with the world, and in full hope of a glorious immortality.

Like Henry Martyn he expired in a distant land; but his name is associated with Martyn's, and will long remain a standing monument of active zeal, laborious exertion, and Christian example. His course was not brilliant, yet it left a lasting mark on the age in which he lived. May God in his providence raise up many to follow in his footsteps. Then would the Church increase and distant lands rejoice in the Gospel light.

J. A.

February 20, 1835.

COMMUNICATIONS.

For the Churchman.

Reverend and Dear Sir,—It gave me pleasure to read in your paper of the week before last the ingenuous and merited eulogiums of Dr. Cook, and Dr. Pye Smith, (the one a Presbyterian, the other an Independent minister,) on the Clergy and Church of the Establishment in Great Britain. Such acknowledgments are equally just in themselves, and honorable to those who make them. I am satisfied that a great and solid increase of piety has taken place in England within the last thirty years, particularly within the pale of the Church; and that while dissenters have been in many cases unfortunately tending toward a lower state of feeling and of conduct in things spiritual, the members of the Church have been as gradually but as certainly advancing. I should be sorry to be thought to offer a sweeping declaration against other denominations. Among them are characters who would adorn any Church of the present age, but these are usually found to be (like the gentlemen whose words you quote,) mild in their opposition to, if not even favorers of the clergy and their prescriptive rights. I have understood that an intelligent and pious Presbyterian minister of this country, who went to England about three years since, with letters to persons as he supposed of his own views, soon left their company, declaring that the piety of the clergy, (although of course they materially differed from him in some points,) was altogether of such a different stamp, and so much more admirable, that he wished not to associate with the former, while he could obtain the society of the latter. The Church, however, needs no justification of this kind to any who read in a spirit of candor the works continually issuing from the press, or who know the great and energetic efforts which she is putting forth in behalf of every object of Christian benevolence.

The present junction of Roman Catholics with others of *all* denominations, — and of *no* denomination except *Infidelity*—is singular, but not novel. I cannot but think it argues favorably for the Episcopal Church. Satan must see how strong an opposition she affords to his kingdom, when she is made so greatly the point of attack. Most of us have been early taught the maxim "Medio tutissimus ibis." Experience confirms the sound wisdom of this aphorism every day. It is one, an attention to which will indeed often prevent our being lauded by the multitude; nay, may cause us to be blamed or despised, but yet it is as a truth immutable. The Roman Catholics are naturally offended with us for our mild but steady opposition to all the incumbrances of their system: our divided and subdivided brethren of other sects as naturally spurn at our love of order, and would fain have us to be—what? It is difficult to say—as in England at least there is so much vagueness and uncertainty among some, that it is scarcely with them "the Church that is in thine house"—but "each man the Church!" It is told of Archbishop Laud, that when he was about to be executed for his attachment to our primitive regimen—the Dissenters compassed his death, for, as they averred, his adherence to Popery: while the Papists, on the contrary, execrated him for his schismatical views; but what did the whole prove? Simply that he was walking in the path of wisdom (though it may be with some defectiveness)—"refusing the evil and choosing the good:" desirous of retaining whatever was primitive in the overburthened Church of Rome; and at the same time of receiving whatever was scriptural and reasonable from other sources. In the same spirit our Church, with great judgment and with improved knowledge, now acts: and I believe it will still be found, as it has been in past ages, that this is the sound policy, this the means of preserving in perpetuity, peace, good order, and true devotedness to the cause of Christ.

I have said but few words on the subject of the British *Establishment*, as such. The reason is not that to my mind it is indefensible; for I entirely accord in the wisdom and the piety of such a provision where it may be had, but that I think it a question not greatly affecting this country or its religious sects, and certainly but indifferently understood. Since I have seen other lands than that of my nativity, (little experience as I have enjoyed in this way,) I have learned the total inability of persons to form a judgment of modes of polity at a distance from their homes, and among people of habits differing from their own. This is a position which will be readily admitted by every judicious mind. I would only beg then that it may be applied in the case before us. Let Americans rejoice in, and let them take advantage of the blessings they enjoy under their peculiar, and in many respects their happy system, but let not any indulge in invectives on a state of things of which they have but an insufficient knowledge, which has grown up with the habits of our people, and which offers them benefits which probably no other mode devisable by human prudence could present. I should not perhaps give buttresses and antique ornaments to my modern chateau, (though the former might be requisite if I wished it to stand long;) but I would preserve every stone of my ancient tower, — nay, the very ivy that mantled its walls should be touched with caution, though it did but remind me of times gone by, and lend viridity to age.

But while this vehement opposition from so many quarters is made to the Church of England, and is reiterated on this side of the Atlantic with but too much of the appearance of a design to injure the *Episcopal interests here*, (grievances which confessedly have nothing to do with the state of things in America, being both exaggerated and circulated with evident satisfaction,) it is consoling to observe the bearing of the Church herself. The unity which prevails, the brotherly love, the discretion and zeal, the purity of doctrine and consistency of life of her teachers and members, may well be a cause of gratitude to God, and of mutual encouragement. The spirit which is so greatly augmenting in England is also undoubtedly being as fully developed here; and while some denominations around us are bowed down by superstition, and others torn by internal discord, we certainly enjoy the blessings of a pure faith, and of Christian concord. I have no fears for the Church of England, nor for her daughter of America. The venerated fabric resembles, in my mind, the Eddystone lighthouse. It is built upon a rock: the night may be dark, and the angry surges may beat against it—yea, and seem to rise over its head; but it is secure—the Divine Architect has provided for these contingencies. It enjoys internal peace; it holds forth the light to guide wandering voyagers aright; it has its buoys and its life-boats to put out for those who, while perishing amidst "strange waters," are disposed to receive the benefit.

But I am rambling from the precise object which I had in view in addressing you: this was to introduce to your readers an extract from a letter which I received a few days since from a pious, influential and well-informed layman in England. To it, in conclusion, I commend your attention.

"In regard to the Church in England, its prospects must, I believe, be considered as *remarkably comforting and promising*. The proportion of evangelical ministers is sensibly increasing; and the character of the majority of them is strikingly more evangelical in principle and in devotedness than even that of their predecessors of the last generation. There is apparently a deeper and more earnest frame of spirit. According with this there is a very pleasing turn among some recent authors toward a less controversial and a more catholic spirit. Instead of contending for Arminianism or Calvinism, they urge that both may be found in the New Testament, and both ought therefore to be preached, so far as that a true and full exposition of the Scriptures, as they stand, should be set forth, instead of taking certain passages always, and always passing over others, or vainly endeavoring to reconcile the two above what is written. If 'the Leading Idea' and 'the Spiritual Life' of Mr. Griffith, 'The Life of Mr. Venn,' Mr. Melvill's Sermons, (which I do not otherwise, or on all accounts, recommend,) Miss Graham's 'Test of Truth,' Miss Fry's 'Christ our Example,' and 'Scripture Reader,' should ever be seen in America, you will be pleased, I think, with every one of them, and will see what it is I mean, as distinguishing this divinity from that of former times, or rather from the more favorite portion of it. I have been much pleased with an unexpected coincidence with these more enlarged views in his Latin preface to (an old friend of mine) the late Bishop of Oxford's Greek Testament, wherein he remarks on the great evils of the division of the Scriptures into chapters and verses, as insulating texts from contexts, and as marring the sense and perverting the purposes of both, to the injury of Christian truth and practice. This, the Bishop says, theologians of all countries have always admitted."

Wishing, in the language of our spiritual liturgy, "that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life,"

I remain, Rev. Sir,
Yours faithfully.

March 9th, 1835.

For the Churchman.

OUGHT THE CHURCH TO ESTABLISH A GENERAL SOCIETY FOR THE DISTRIBUTION OF BIBLES, PRAYER-BOOKS AND TRACTS?—NO. III.

3. *How can this distribution best be effected?*

In my first number we saw what should be the single object proposed by the Church. It would be the *wish* of every one who felt to her attachment. It was the imperative injunction of *duty*. Of duty, whether drawn from her standards or from Scripture. That object was, that she should do her utmost for the salvation of all men. The end thus being fixed we considered in the last, the question as to *means*. We saw, that as required by the nature of the work, they were found in the distribution of the Bible, the Tract, and the Prayer-book. It of course follows that individually and collectively, we must use every exertion to apply this essential means, or neglect this salvation. Naturally then we come to the present question, *How* shall we distribute?

First, let us consider what is the Church? There is no such existence separate from the individuals composing it. If the Church is to act thus, we mean that individuals are to act thus. On what does individual action depend? Plainly on the will of that individual. The conclusion is simple, but it is most important. The energy then of the action of the Church, will depend on the number of individuals having the will to direct these means to the end proposed, and on the strength of that will in each. For this, two things are requisite; first, that they desire the end, and nothing else, viz. the conversion of men: second, that they have the conviction that the Bible, the Tract and the Prayer-book, are the very means required. Thus we perceive what is the first and fundamental step in the process. There must be such an action on every individual will in the Church, as to produce this desire and this conviction. The grand source of action must be from first to last individual influence. From whom must this begin? Evidently from those already convinced.

This presents a view of the nature of a society which every member of the Church is bound to lay to heart, for it points out to him his constant duty. Every society doubtless acts to a degree upon individuals so as to interest them in its objects. This, however, is only its casual operation. On it are individuals to act, since by them is it constituted. Its essential characteristic may be said to be this, to direct action. That action must have proceeded from a will, as its cause. The society only uses what it finds formed to its hands. That which forms the originating will, is this individual influence already spoken of, exerted around himself on all within his sphere by every member of the Church. That influence, he must remember, is still to be exerted, whether a society be established or not. This is an accidental circumstance, which can make no difference with unalterable duty. If it be not established, still is the world to be converted, still the necessary means must be the Bible, the Tract, the Prayer-book. His duty therefore is neglected if he is not continually endeavoring to produce in every one his influence may reach, the requisite desire for that end, the requisite conviction as to the employment of means. If a society be established he must still do the same. On such exertions does it depend for its life. Individual will is its life. And thus is that will to be increased, and where it diminishes, to be regenerated.

But while individual interest must thus from first to last exist, as the source of all attraction, something else is requisite to give to it the fullest efficacy. This may emphatically be called its soul. It holds all in being. It alone gives to all motion. It is invisible. In this last respect it resembles all the mightier agencies in the moral and physical world. To the eye of grosser minds who only value what meets the senses, it is imperceptible. By such it is consequently too often disregarded or despised. But this soul requires something through which it may act. It needs a body in which to dwell. Such a body we shall perceive is found in organization.

Two things are necessarily requisite, when by a number of individuals any effect is to be produced—unity of desire, and unity of action. Without desire there will be no act; without unity in that desire, action directed to opposing objects will be lost. These two things are effected by organization. Perhaps some mode of organizing may yet be discovered, by which both shall be gained perfectly; then it would be perfect, and also it would be perpetual. By constantly regenerating desire for its object it would be reproducing the cause of its being. But our present modes are so far imperfect, that while the second is insured, the first is only gained imperfectly. We have just seen how it is to be gained, viz. by an independent agency. Personal influence in all the varied forms in which men may exert it on each other, must supply the deficiency, and preserve unity of desire.

Let us consider how organization attains the first object partially, and ensures the second. It may be defined a system of fixed arrangements. As to the first, it brings men into combination. It thus introduces one common spring of action; in the same way it also renders feeling through all the diversities of individual character diffusive. Besides, these arrangements being fixed, demand, so long as they continue, the continuance of the original feeling which gave them birth, and thus they render the spring of action not only common, but permanent. As to the second, this it gains through these arrangements. They assign such duties to each agent, that the exertions of no one shall oppose those of another, but all shall conspire to a common result. In this way does organization insure these, the two essential requisites for combined efficiency. Without it, a common end cannot be gained. Effort is thrown away in precise proportion to the deficiency of organization. Our Church therefore must organize, or nothing can be done. She must organize, or to her can never belong the praise, the glory of having done her duty to the immortal souls of men

The next question naturally following is, In what way shall she organize? This will be discussed in the ensuing number.

A Friend of the Church.

For the Churchman.

CHURCH OF THE NATIVITY.

Mr. Editor,—Having witnessed the late Confirmation in the Chapel of the Church of the Nativity in this city, I cannot forbear expressing the interest with which I looked upon it, and which I am assured was equally felt by all present. One year ago in this destitute portion of the city, the worship and ordinances of our beloved Zion were scarcely known. A very few were in the habit of assembling on Sunday evenings in a school-room, where the Church Service was performed, and sermons preached by different clergymen of the city. By the blessing of God, we now behold a neat and beautiful chapel erected—a large and increasing Sunday school—and a respectable and attentive congregation gathered together from among those, who for the most part were previously destitute of the privileges of the sanctuary.

On this occasion we were deeply interested in the appearance of the candidates themselves. The young, the middle-aged, and the old in years, were gathered in one group around the altar. All seemed peculiarly to feel the solemnity of the occasion. All seemed to realize the responsibility they were about to incur. And we never saw the effect of the Confirmation-office more solemnizing, than it appeared to be upon the spectators. After the Confirmation the Communion was administered to a large number of communicants. The number confirmed was twenty-four. For the short time that has elapsed since the church was organized, (and especially as this is the *second* time this rite has been administered there,) this is certainly a large number. All who love the interests of religion and the welfare of our Church, have surely occasion for devout gratitude to God, for such blessings upon the labor of faith and love. And when we take into consideration that this is literally a free church—open to the poor and spiritually destitute, may we not hope that this is an earnest of still greater good. Many who now regularly attend there were previously unacquainted with the Church, but without the privilege of attending any where. Now they are invited unto the house of God, and seem grateful for the invitation.

This congregation has been and still is dependent upon the bounty of Episcopalians in other parts of the city. We believe that thus far it has met with a very encouraging share of sympathy and support. Surely such an object has the highest claims upon the prayers, the influence and the means of all who love the Lord Jesus Christ, and the Church "which he purchased with his blood."

A Spectator.

March 7, 1835.

For the Churchman.

NOTITIA LITERARIA.

"Arma virosque cano."

CONTROVERSY.

At all times and in all countries where literature has held its sway, a spirit of controversy has prevailed, which has actuated the most splendid talents and the most powerful intellects. Instructive as well as curious are the records of literary contentions, and they form no despicable subject for an essay.

There have, moreover, always been writers ready to carp at genius; cavillers at all above the productions of their own inferior minds. Homer had his Zoilus, Virgil did not escape the critic's sneer, Seneca was laughed at by Quintillian, and one, says Aulus Eellius, called Cæsar's Commentaries carelessly written, carped at Sallust, reproached Livy, and even called the style of Cicero lifeless. Milton's fame is blotted by his treatment of Salmasius; and Salmasius himself is now only remembered for his part in that controversy; though his was a part of which he might be proud, and in supporting which he was certainly excusable. The great Scaliger obscured his fame by controversy; Laurentius Valla and Erasmus did not hesitate to interchange "bestialem bestialissimum," "dementissimus;" and Casaubon himself applied the epithet "κακοδαιμων" to an adversary. Luther injured his cause by vulgar virulence; and we remember with shame his reply to King Henry, and his gross insult to the Pope. Melancthon, Zuinglius and Beza were no better; and even "the Rev. Mr. Calvin" himself used language which decency will not permit us to recall.

Oh then, in reviewing the history of controversies, — in observing the rancor with which scholars treated scholars, and reformers their supporters and friends; "so many duplications, triplications, and swarms of questions, 'in sacro bello hoc quod styli mucrone agitur,'" are we not often led to ask — *Cui bono?*

"Yield," says St. Chrysostom, "to thy enemy what he requires; yea, overcome his evil longings with the abundance of thy clemency. This is indeed the most splendid victory!" "This," continues St. Austin, "will perform what no arms, no sophistry, no eloquence can do, no human power effect." And how eloquently exhorts the great Apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

Schenectady, 11th March. Φιλαρχαιος.

From the American Baptist Magazine.

LITERARY NOTICE.

The Holy Bible. Arranged in paragraphs and parallelisms, with Philological and Explanatory Annotations. By T. W. Coit, D. D., Rector of Christ Church, Boston: William Peirce. 1834. 12mo. pp. 1224.

It gives us pleasure to make our readers acquainted with this accurate and beautiful edition of the sacred volume. For a portable, yet legible, cheap and convenient, yet critical, Study Bible, we know nothing equal to it.

Here we have the word of God in its natural form and divisions; not broken up into chapters and verses, in which the natural connexion and order are confounded and lost; but in the very order and connexion dictated by the sense itself, and therefore, in a certain sense, by the Holy Spirit who inspired it. However *habit* may have attached us to the common divisions, it is, or ought to be, universally known, that they are of no older date than the 13th century. They are, therefore, of merely human origin. And not only so, but they betray, in numerous instances of the division into chapters, a great want of good judgment. It is time that this artificial appearance of the word of God should give place to the order of nature—*to the order in which they were written and read by the Prophets, Apostles, and primitive Christians.* As far as we have examined Dr. Coit's arrangement, it appears to us perfectly just and natural; and it is truly delightful to see what a new beauty and clearness is, by this simple means alone, shed over the sacred page. But this is not the only advantage of Dr. Coit's edition. Mr. Nourse's, which we noticed in our last November number, is almost equally valuable in this respect, and well deserves circulation. But Dr. Coit's has the advantage of a large page and type; of a critical English text and punctuation; of the marginal readings of the English translators, usually found only in the quarto Bibles, or in Canne's; of brief occasional explanations of verbal difficulties, &c. surprisingly condensed, and of great worth to the ordinary reader, who has no commentary at hand to consult. It also has the chronology on each page. Besides his own excellent preface, Dr. Coit has given us—what has never before appeared in any American edition—the original address of the Translators to the readers, as it appeared in the first edition of King James's Bible, in 1611. This is at once a curiosity, and, (which many rarities are not,) a real treasure of explanations and excellent counsels. We are pleased also, to see the respectful notice taken by the editor of the critical labors of the Rev. Mr. Curtis, formerly of London, but now pastor of the Baptist Church in Bangor, Maine.

We need only add that Dr. Coit has retained in the *inner* margin of this edition, the number, designating the chapters and verses in the common division; so that no complaint can be made on that score—it being equally convenient for reference. On the whole, we cannot but feel deeply indebted to the labors of the learned and pious editor, and cordially congratulate the Christian community that such a truly valuable edition of the Book of books is put within their reach, at so trifling an expense.

THE CHURCHMAN.

SATURDAY, MARCH 21, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE PURITANS.

Most of our readers are pleased with the numbers of "Nova Anglicana," which have appeared on the Puritans. Not a few of our old-fashioned Churchmen are highly delighted to see that the tables are turned, and that many who, for the last half century, have been compelled to listen to their own defamation in the shape of a eulogy on the exiled Pilgrims, without daring to lisp an *incredulus odi* in their own defence, may now put on a bold face, and talk their opponents into shame and silence. Some, however, complain that our correspondent writes under strong party bias, with undue severity, and with a levity inconsistent with the dignity of historical investigation. It would be well for such readers to apply, with a slight variation, the advice of the satirist, and endeavor to look on the writings of others with somewhat of the partiality which they would feel for their own offspring. In the eyes of the parent a squint-eyed child is a Pætus, a deformed urchin is a Pullus, and a club-footed dunce is one of the illustrious Scauri. In the treatment of others, on the contrary, we smear over the clean vessel, and turn beauties into deformities. If an author writes with a becoming spirit of indignation in behalf of his own Church, he is bigoted; if he diverts his readers with lively sallies, he is accused of levity, and if he makes reproach recoil on his assailants, he is stigmatized with the charge of ill-natured severity. Such complaints should not be advanced by a liberal reader, nor heeded by an independent writer.

It should be remembered that the present essayist on the early history of the Puritans is professedly a Church writer. He does not aim—so far as we understand—to give a full view of the history of the Puritans. He writes as a Churchman, and his design is to bring to light such facts as other *ex parte* writers, on the opposite side, have studiously kept out of view. His researches on this account are the more valuable, because the public has hitherto been accustomed to hear but one side of the question. Let "Nova Anglicana" go on with his work, and the general reader will have ampler materials than before, from which to form a fair estimate of the aggregate character of the Puritans. Both sides must be heard in order to maintain the true balance of opinion in the community.

But what will be the result? Will the Puritans turn out to have been rogues and tyrants or sages and saints? Neither the one nor the other: they will present, as human nature ever has presented, a mixed character. But which class of traits will predominate—the virtuous, the noble, the manly, or the vicious, the cunning and the sneaking? Whatever others may think, we certainly cannot hesitate to answer. The *average character* of the Puritans,—their character on the whole,—was one in which their descendants may lawfully exult and glory. The page of history probably does not present a class of character more strongly marked. It was the production of an age divided on deep principles, and agitated by tumultuous passions. It had great excellences and great defects; excellences and defects which may be traced at the present day, not only in the bolder outlines, but in the minute peculiarities of their descendants. To estimate such a character requires a mind of no common grasp and enlargement. To make it the theme of fulsome and indiscriminate panegyric is an insult to good sense. This has been too much the habit of the Plymouth orators. It is therefore not only right but highly desirable that there should be others who, like "Nova Anglicana," will throw weights in the opposite scale. The world by this time, it may be hoped, has grown too wise to act over again the Pagan absurdities of turning heroes into gods, or the worse than Pagan stupidity of worshipping saints. Let us have no more of this folly, but let the eulogists of the "Pilgrim Fathers"—and eulogists may they never want!—learn to trace the character of men. Let them delineate the virtues and the failings of their ancestors with an equal hand, and exchange a blind and senseless adulation for patient inquiry and enlightened discrimination. Thus judged, the early settlers of New-England will be found to have had their full share of human infirmities. But the more sterling traits of their character, we doubt not, will predominate: their love of liberty, their still greater love of religion, which, in the spirit of the age, came into collision with their love of liberty, and thus generated persecution—will be eminently conspicuous; and however unbridled and misguided, will be found to have been among the causes of their expatriation. Nor, after all is said which fairly can be said to their disparagement, will any thing appear to shake that belief in a wise and beneficent Providence, which leads us to ascribe the prosperity and intelligence of New-England to the virtue, the piety and the prayers of its primitive settlers.

We are not aware that any thing which we have said brings us into conflict with "Nova Anglicana," and we have therefore no apology to offer for our remarks. It yet remains to be seen in what terms he would sketch the *tout ensemble* of the early New-England character, were he to gird himself to the task. His present essays we regard as the pledge of a more dignified work. The times of which he treats involve questions of the gravest nature; questions which apply to the existing institutions of society, and possess therefore at the present moment a *practical* importance. They are questions which respect the rights of man, liberty of conscience, and self-government. Much good will result from their candid and dispassionate treatment; and we are happy to know that they are at present occupying the attention of two of the ablest writers of our Church. The learning and research of these writers are unquestioned: let them not fail in that spirit of candor which is indispensable in the historian, and is indeed the highest characteristic of an enlightened and well-balanced mind.

The Life, Character, and Literary Labors of Samuel Drew, A. M. By his Eldest Son. "He thought as a sage, while he felt as a man." New-York: Published by Harper & Brothers. 1835. 12mo. pp. 363.

(*Continued from page* 831.)

Among Mr. Drew's acquaintance was a young gentleman of the medical profession, who had unhappily imbibed Deistical principles. He was familiar with the writings of Voltaire, Hume, Gibbon, &c., and their several theories. The nature of evidence, and the first principles of morals were the frequent topics of his conversation with Mr. Drew. With a view, as he afterward confessed, to proselyte him to his own creed, he lent him Paine's Age of Reason, then a new work, which had confirmed him in his infidelity, and might, as he thought, shake the faith of his friend. Drew promised to give it an impartial reading, and a time was appointed at which they should regularly meet to discuss, in a friendly way, the important subject which occupied their thoughts. The result of these conversations was the reverse of what the advocate of Deism had anticipated. His friend remained firm, and his own mind was filled with perplexity. It is a pleasure to add that he renounced his infidelity, and in a sudden illness, which occurred about six months afterward, and which terminated in death, gave evidence of having effectually embraced the truth, and experienced the consolation of the Gospel.

As the debate was systematically prosecuted, it was Mr. Drew's custom to commit the most important arguments on both sides to writing. As Paine's writings made a great noise in the circle in which Mr. Drew moved, it was natural that Mr. D. should conceive the idea of rendering the arguments which had in one instance been crowned with signal success, more extensively useful. Under this impression he exhibited his manuscript to two of the Methodist ministers in his neighborhood, who, being men of discernment strongly urged him to commit it to the press. This he did, having first, from motives of delicacy to the relatives of his deceased friend, dropped the dialogue form, and thrown his matter into a letter addressed to Thomas Paine himself. A single sentence from the preface to this work we shall give as valuable in itself, and an indication of the fulness of Mr. Drew's mind at this commencement of his authorship.

"'Deism appears to me to have but little to recommend it. It claims its existence on the fancied inconsistencies which it discovers in religious creeds, without having one original virtue to entitle it to respect. It is a system of negatives, if system that may be called whose only boast is, that it discovers errors in revelation; and hence assumes a title to credit by instructing its votaries to disbelieve. Under the influence of this pure negation of excellence, it promotes its interests by the irritation of those passions which it should be the business of our lives to subdue, and fortifies itself in the strange commotions which it contributes to raise.'

"It was this his first publication," to use the words of the biographer, "which procured for Mr. Drew the notice, the patronage, and the friendship of the learned Rev. John Whitaker, then Rector of Ruan Lanyhorne, a secluded parish, about twelve miles from St. Austell. To this gentleman, well known as an antiquarian, historian, and divine, he, by the advice of a friend, forwarded a copy of his pamphlet, with a note of apology for the liberty he had taken. Mr. Whitaker's opinion of Mr. Drew and of his performance is expressed in the following letter to him:

"'*Friday, Feb.* 14, 1800.

"'Sir,—I give you many thanks for the perusal of your pamphlet. Your reasoning is clear, and your arguments are strong. You have refuted that wretched infidel completely, even upon his own principles. I may, perhaps, send an account of it to one of our reviews.

"'It gives me pleasure to hear that you are a religious man. God give you grace to act up to the character, and give me too the same. Such a character confers more real honor than all the attributed learning in the world.

"'I, therefore, subscribe myself
"'Your well-wisher and friend,
"'John Whitaker.'"

To the time of his death, Mr. Whitaker continued to be the steady friend and patron of Mr. Drew, and not the least gratification which we have derived from a perusal of the work, is to find in it some happy and liberal illustrations of the character of several worthy clergymen of the Church of England. A brief memoir of Mr. Whitaker is given at page 148, which we shall take an early occasion of transferring to our columns. Mr. Drew's intercourse with Mr. Polwhele, the author of the memoir, and one of the other clergymen referred to, opened in a manner the most inauspicious. Mr. Polwhele had published a work entitled "Anecdotes of Methodism," containing professedly a statement of *facts* designed to prove that Methodism "has a tendency to betray its votaries into every irregularity, and plunge them into every vice." Mr. Drew sifted these statements, attacked the pamphlet, and gained, as may be supposed, an easy victory. Mr. Drew's reply, judging from a few extracts, was written with an asperity which greater experience in controversial writing would have taught him to avoid. This, however, serves to enhance the interest of the result, the mention of which is our only reason for adverting at all to this paltry, though, at the time, absorbing controversy. About eighteen months afterward Mr. Drew published the first of his great works on the Immateriality and Immortality of the Soul, and his friend Mr. Whitaker shortly after surprised him with a number of the Anti-Jacobin Review containing an exceedingly able and liberal review of his work from the pen of his former opponent, Mr. Polwhele. This led to an exchange of letters, which, with the incident that gave rise to them, are an evidence of candor and magnanimity equally rare and delightful.

"'*St. Austell, Feb.* 26, 1803.

"'Rev. Sir,—If, in the purport of this letter, I have been misled, I hope that both the philanthropy of the minister and the dignity of the gentleman will conspire to apologize for this intrusion. I have lately seen the Anti-Jacobin Review, in which my late publication is so honorably mentioned, and so warmly recommended to public notice: and it has been hinted that I am indebted to Mr. Polwhele for the flattering animadversions which it has undergone. To pass by any mark of attention from a superior without an acknowledgment of the obligation is always more troublesome to me than an expression of gratitude. Be pleased, therefore, Reverend Sir, to accept my warm and grateful acknowledgment of the favor you have conferred on me.

"'To surmount those prejudices which local differences might have occasioned is certainly a distinguishing feature of an exalted mind. It is not in my power to make a suitable requital of the service you have done me; but it is the want of opportunity which can alone prevent you from knowing that generous actions are not exclusively confined to exalted stations. Circumstanced as I am, I can only acknowledge my sensibility of your favors; and I beg your acceptance of that acknowledgment from one who has nothing but gratitude to bestow.

"'Should the present letter be misapplied, I flatter myself you will impute it to no improper motive; and in the confidence of that persuasion,

"'I subscribe myself, with gratitude,
"'Your much obliged and humble servant,
"'Samuel Drew.

"'To the Rev. R. Polwhele.'

"To this letter Mr. Polwhele thus replied:

"'*Manaccan, March* 5, 1833.

"'It often happens, Sir, that they who are placed in responsible situations are charged with inconsistency, from no other cause than their strict adherence to principle—to what, indeed, may be called abstract principle.

For, not regarding the connexions of society, they act according to predetermined rules; and thus their public censures may not be reconcileable with the civilities that intervene, nor their public praise with past hostilities. Such a scheme of conduct may, in some cases, be too refined: but of its general outline a reviewer, I think, should never lose sight. For my own part, I can truly say, that in this character I have always acted conscientiously. I have not suffered myself to be influenced by personal or local considerations. My report of your book was impartial: so, many years since, was that of Dr. Hawker's. With respect to your excellent performance, I was induced to review it from the recollection that Mr. Whitaker, who would probably take care of you in the British Critic, made it a point never to criticise the same book for two different reviews. The Anti-Jacobin, therefore, remained for me; and I considered that the early notice of your publication might be doing you a service, to which its merits had an imperious claim.

"'With the sincerest wishes for your welfare, both on this earth and in that world to which you open to us such an animating prospect,

"'I remain your faithful,

"'R. Polwhele.

"'To Mr. Samuel Drew, St. Austell.'"

This Essay on the Soul adds one to the curious anecdotes in literary history. The author, when it was first written, offered it to a bookseller for less than fifty dollars, who refused it; and he afterward thought himself fortunate in selling it to another for nearly $100. After it had passed through four editions in England, and two in this country, and had been translated into French, it again, at the end of twenty-eight years, reverted to the author, who sold the copyright a second time for about $1200.

This work procured Mr. Drew great celebrity, and brought him into habits of intercourse, personally and by letter, with many gentlemen of eminence:

"His lowly origin and humble situation being thus made public, the singular contrast which it presented to his growing literary fame attracted much attention. St. Austell became noted as the birth-place and residence of Mr. Drew; and strangers coming into the county for the gratification of their curiosity did not consider that object accomplished until they had visited or seen 'the metaphysical shoemaker.' Many were the calls which he received from such individuals. However flattering this might be to an ordinary mind, he once observed, when congratulated by a friend on his popularity, 'These gentlemen certainly honor me by their visits; but I do not forget, that many of them merely wish to say that they have seen the cobbler who wrote a book.'"

Others, however, of his new acquaintances were of a different kind, and among these was the Very Rev. George Moore, Archdeacon of Cornwall, who ranked himself among the friends of Mr. D., and was in the habit of calling on him at the time of his yearly visitations.

"Notwithstanding his knowledge of Mr. D.'s Methodism, he felt for him a growing regard. It subdued that repugnance with which a gentleman by birth, and a High Churchman by education and office, might be expected to view an intimacy with a mechanic, and, according to popular acceptation, a dissenter; and it led, in 1805, to a proposal, which indicated a generous wish to show himself a patron and a friend. The proposal was, that Mr. Drew should become a candidate for holy orders. The Archdeacon promised all his influence to obtain for him such preferment as his talents merited, and wished him to take the matter into serious consideration.

"This proposition Mr. Drew declined. To the Church he felt no antipathy: on the contrary, he had been noted by his religious friends for his advocacy of the establishment; and having found among its ministers his first literary patrons, he was attached to it by the ties of gratitude. But there were some points in its articles to which he could not subscribe; he preferred the free constitution of Methodism to the restraints of episcopal government; and he believed that the intimate connexion suggested, though in a temporal point of view advantageous, would ill accord with his previous associations and habits, and would diminish his general usefulness. For the same reasons, he declined a similar offer, made some years afterward, by a gentleman who also tendered him his services and patronage."

In 1806, Mr. Drew published his greatest work, the Essay on the Identity and Resurrection of the Body. Previously to this he had abandoned his trade, and devoted himself to literary pursuits, the proceeds of which afforded him an easy subsistence. His fame had now reached its zenith, and he was surprised on all quarters with the most gratifying testimonials of regard. We adopt the sentiment as well as the language of his liberal and judicious biographer.

"May we for a moment pause at the unusual circumstance, of ministers of the Establishment—High-Churchmen—distinguished for their talents and erudition, thus tacitly yielding the palm of intellectual superiority to a man in humble life—a mechanic, or recently such,—and a Methodist? One of these gentlemen, who had condescended to be Mr. Drew's literary patron, now calls himself his 'friend and admirer;' another makes his 'humble confession of incompetency to give any opinion of the work on which Mr. D. should rely;' and a third, still higher in ecclesiastical office, would 'feel a pride and pleasure in being employed as the scourer of his armor.' To what cause shall we ascribe this mental obeisance? Was it an involuntary homage to mere natural strength of mind? May we not rather impute it to a consciousness that those high intellectual powers which their possessor was exercising in the cause of truth, had been quickened and invigorated by religion?"

The work on the Resurrection, if we may take the account of the biographer, put the reviewers to a nonplus. The train of thought was so peculiarly original, and the ground so wholly unexplored, the subject in short so entirely his own, that after the titled literati, "with blushing honors thick upon them," had marshalled their forces, not one of their illustrious number could be found to review the shoemaker's book! The Eclectic was the most likely to grapple with the subject, and the most desirous to achieve the honor, but so completely was the editor baffled in his efforts to obtain a critic, that he was driven to one of the despicable "tricks of the trade." We are not authorized, however, to say, but merely left to conjecture that the following request was made at the instigation of the Editor. The letter containing it was addressed to Mr. Drew by an eminent bookseller of London.

"I wish you could contrive to send me a review of your new Essay for the E——, M——. They have wished me to get a review of it by some friend of mine; and I know no one who is *able* and *willing* to do it in the manner that it deserves. If you could do something in that way, it might remain a secret between you and myself."

It is hardly necessary to add that the proposition was instantly and indignantly rejected.

It would be out of place to speak of the merits of Mr. Drew's work on the Resurrection, but the following extract from one of the letters of Adam Clark gives a view to which most intelligent readers will subscribe.

"After all the very ingenious and excellent things you have said on the subject—things of great moment in themselves, and of great importance even insulated from your grand argument—I am afraid I shall still feel that the doctrine of the resurrection is a *mere doctrine of Revelation*, and that reason and natural analogies will afford but feeble lights to direct us through the palpable obscure."

One incident more we must mention before we leave Mr. Drew's literary history. A wealthy individual of Aberdeen had bequeathed a sum of twelve hundred pounds to be paid as a premium for the best essay on the Being and Attributes of God. The magnitude of this premium, (more than $5000,) combined with the importance of the subject, brought into the field the most accomplished competitors. At the earnest and repeated solicitation of Professor Kidd, Mr. Drew was induced to enter the lists, sustained by the consciousness that even in the event of failure, his labor would not be lost. If Professor Kidd and the other friends of Mr. Drew regarded only his reputation their advice was certainly most injudicious. A self-made man should be the last to trust his reputation with those whose minds have been cast in the common factories of education. Admitting, as we readily do, that such men are above being influenced by prejudice in any of its more palpable forms, it is still possible that the very principles which they adopt as the guide and standard of their decisions, would be such as the candidate for their favor might justly reject. In the learned world, as in every other social body, there is a community of interest, of feeling and opinion. Those who grow up within this community, assimilate with it, and model themselves on its principles, and have therefore little to fear from its decisions. The stranger who makes his way from without, demands to be judged by different laws. Though among the academics he is not of them. His feelings and opinions are in a peculiar sense his own. His character is formed of elements, which no university can either infuse into its offspring or teach them to estimate. Mr. Drew, therefore, acted most unwisely in submitting his reputation to judges who might differ from him on first principles, who had no congeniality with his peculiar habits of mind, and who, from the superior excellence, it may be, of their education, would be incompetent to estimate the more fugitive shades and colorings of his thoughts. The consequence might easily have been foreseen. He had the mortification of losing the premium without the consolation (we should rather say this of his friends—he is himself silent on the subject) of acquiescing in the justness of the decision. We hope we have prepared the reader to be interested in the following extract.

"At the close of 1813, the Essay was forwarded to Aberdeen, and, in company with about fifty competitors, submitted to the appointed judges. Their decision was not announced until August, 1815. The first premium was then adjudged to William Lawrence Brown, D. D., Principal of Marischal College, Aberdeen, and the second to John Bird Sumner, M. A., Fellow of Eton College.

"Never having been so sanguine, in reference to the Essay, as his literary friends were, Mr. Drew expressed less regret than they did at his want of success. To a member of his family, in a letter dated September 2, 1815, he uses these words:—'It was while I was in Falmouth, that two letters were forwarded to me from Professor Kidd, announcing the decision of the judges on the Prize Essays. Of this no doubt the papers have informed you. My expectations were never very high; and the number of candidates had led me further to moderate my hopes—so that I was prepared for a disappointment. I felt a little, for a few minutes; but it soon subsided, and left me as I was before. I have written to Mr. Kidd, furnishing him with my motto, and requesting him to take up the MS., and keep it for his inspection until I desire him to forward it. I am very anxious to peruse the Essays to which the prizes have been adjudged.'"

"His kind friend Mr. Gregor in a note of condolence observes, 'I had flattered myself that you would have gained one of the prizes; for I thought it highly probable that what you had written would contain more *orginal thoughts* upon the subject than the works of other candidates who had perhaps read more deeply and learnedly than yourself. I am glad however that you are so soon reconciled to the event, and that you intend to publish your book in some form or other.'"

"Professor Kidd observes, shortly afterward, 'I have glanced through several places of your Essay, and it strikes me at present that the extreme profundity of thought which it contains was against it. I hesitate not to say, that the one which gained the prize was nothing like so deep.'"

We have a few more extracts to make, chiefly in regard to Mr. Drew's theological opinions, but must defer the conclusion to our next.

MEDIUM GROUND OF THE PROTESTANT EPISCOPAL CHURCH.

Between the Romanists on the one hand and the Dissenters on the other, it is our privilege as Protestant Episcopalians or Reformed Catholics to occupy a middle ground superior to both. We are never charged with having a Church without religion or a religion without a Church. In common with all Protestants, we recognise the sacred rights of private judgment, without which Christian liberty is extinct, and sacerdotal power is unbridled. In common with all Catholics we possess a divinely instituted priesthood, the validity of whose ministrations has never been impugned with a shadow of success, surrounding us with an effectual bond of union, for want of which where it does not exist, the Christian world is in danger of shivering to pieces and resolving into its individual atoms. Such is the situation which we have occupied from the time of the Reformation, exposed to the fire of both parties, without harm from either.

The recent increase of Romanism in our country and the excitements connected with it, make us appreciate more highly than ever the strength of our position. On the one side of us we behold a Church, which buried, as it has been for centuries in corruptions, may be not unaptly described in the words applied to Lazarus, "*He hath lain in the grave four days already; by this time,*" *&c.* On the other side we see herds of straggling hyenas, prowling about the grave, ripping up the rottenness of confessionals and convents, and feasting on the carrion. We are thus driven, as it were, from the spot by the instincts of self-preservation, and obliged to leave both parties, without the ability to enliven the one or to humanize the other.

If our figures appear too harsh, it must be remembered that they are intended to apply to one aspect only of the subject. In another point of view we can discern light shining out of darkness, and order springing out of confusion. In spite of the incumbrances of superstition on the one side, and the incentives to disunion on the other, we can look beyond the van of polemical warfare, and discover in the ranks of both examples of piety and benevolence which we delight to honor. Could we always fix our eye upon these we might live in amicable relations with both. But this is impossible. The current of events brings us into occasional collision with the sore points of both parties; and we calculate, in return, to encounter the vituperation of each. In the midst of both we shall continue steadily to maintain our ground, exposing, as occasion requires, the sacerdotal encroachments of the Romanists on the one hand, without involving ourselves in the vulgar squabbles, or the furious outbreakings of the Agitators on the other. In controversy we meet both sides on their own ground. With the Dissenting Protestant we appeal to the Bible, and advance scriptural warrant for our distinctive doctrines. With the Romanist we meet on the ground of antiquity; and entrenched in the Church, and with the fathers, are in no danger of being goaded into fury by the consciousness of defeat. Thus we proceed, endeavoring to approve ourselves the equal friends of rational liberty and ecclesiastical order; and from this vantage ground are seldom tempted to do more than smile at the harmless peltings which we receive from both.

Those who can apply these remarks may judge how far they are called for: to those who cannot, we would apologize for their insertion.

Calvinism.—We have received a circular addressed by the Rev. Mr. Gear to the congregation of St. John's Church, Ithaca. Mr. Gear informs us that a labored attempt has recently been made in this village to prove that the Thirty-nine Articles of our Church are Calvinistic; and that the Clergy of the Episcopal Church refuse to inculcate doctrines which they are solemnly bound to believe. It is rather hard that we cannot be permitted to understand our own Articles, but, willing or nilling, must have the constructions of others perpetually forced upon us. The most that any candid or intelligent Calvinist would say on this subject is, that Calvinists may conscientiously subscribe to our Articles. That they are intended to exclude Arminians is an absurdity too gross to deserve refutation. As the best antidote to the charge, Mr. Gear has reprinted the able remarks of Bishop Hobart, which will convince any man who needs to be convinced, that our Articles are totally silent on the questions of reprobation and passivity, and are designed to embrace all such as believe in conditional regeneration.

A Living Faith.—The sublimest truths of Revelation, even when received into the mind, are of no avail unless we seek through prayer the influence of the Holy Spirit to quicken them and work within the soul a living faith. "I am convinced," says Richard Baxter, "that *it is far better to depart and to be with* Christ, than to be here. But this conviction alone will not excite such desires in my soul. They are opposed by a *natural aversion to death*, which sin has greatly increased; by the *remains of unbelief*, which avails itself of our darkness in the flesh, and our too great familiarity with this visible world; and also by our *want of more lively foretastes of heaven*. What must be done to overcome this opposition? Is there no remedy? Yes, there is a divine *teaching*, by which we must learn 'so to number our days, that we may apply our hearts unto wisdom.' When we have read and heard, spoken and written the soundest truth and strongest arguments, we still know as if we knew not; and believe as if we believed not; unless God powerfully presses the same things on our minds, and awakens our souls to feel what we know. When God comes in with his powerful awakening light and love, then those things appear as different, as if we were beginning to know them. All my best reasons for our immortality, are but as the new formed body of *Adam*, before God *breathed into him the breath of life*, and he only can make them *living* reasons. To the Father of Lights I must therefore still look up, and for his light and love I must still wait. I must learn both as a student and a beggar. When I have thought, and thought a thousand times, I must beg thy blessing, Lord, upon my thoughts. The eye of my understanding will be useless, or vexatious to me, without thy illuminating beams. O lead the soul of thy servant into a clearer knowledge of thyself and kingdom, and love him into more divine and heavenly love, and he will then willingly come to thee!"

For the Churchman.

LIBERAL DONATION TO THE LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor,—Please insert the following communication, and oblige,

Yours, most truly,

Benj. T. Onderdonk.

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, held on Thursday, March 19, present all the Professors, the Rev. Professor Turner laid before the Board a copy of the following letter, received by the Rev. Dr. McVickar, a member of a Committee of the Trustees, on the subject of increasing the Library.

New-York, March 16, 1835.

Rev. and dear Sir,—It affords us much pleasure in enclosing the amount of one thousand dollars, as a joint subscription, for the purpose of forming an alcove in the Library of the General Theological Seminary of the Protestant Episcopal Church, to be called the 'Professors' Alcove.' It is our desire that the books be purchased forthwith, under the directions of the Professors of the Seminary.

With great esteem and personal regard,

We remain, &c.

P. G. Stuyvesant.
Samuel Ward.

Rev. John M'Vickar, D. D.,
Library Committee.

This letter having been read, it was unanimously *Resolved*, That the President of the Faculty be requested to return, in the name of the Professors, their sincere thanks to Peter G. Stuyvesant and Samuel Ward, Esqs., for their very liberal donation.

The following letter has accordingly been addressed to those gentlemen by the President of the Faculty.

College Place, March 19, 1835.

Gentlemen,—At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church in the United States, held this day, a copy of your letter to the Rev. Dr. McVickar, of the Committee of the Trustees on the subject of increasing the Library, inclosing the very liberal donation of one thousand dollars toward that object, was laid before them.

The pleasing duty has devolved upon me, as President of the Board, and at the unanimous request of the Professors, to tender to you their sincere thanks for this instance of liberality to the Seminary. The sympathies of my brethren of the Faculty are also entirely with my own feelings of gratitude for the very handsome compliment paid to the professors in the name which you have been pleased to attach to the above containing the books, and in the mode prescribed for disposing of your kind donation.

Be assured, gentlemen, that in the experience that may be anticipated of the great benefit accruing to the Seminary and the Church, from the use of the books thus added to our library, the Professors will ever delight to cherish the recollection of the worthy and benevolent individuals to whom, under God, gratitude will be ever due for the good thus done.

With sentiments of high consideration,
I remain, gentlemen,
in behalf of the Faculty,
very truly yours,

Benj. T. Onderdonk.

Peter G. Stuyvesant, and
Samuel Ward, Esqrs.

An Appeal to the Church.—A well printed and ably written pamphlet under this title, has been received. The writer advocates the establishment of a Bible, Prayer Book and Tract Society for the Church at large. The proposal will attract general attention, and the time is probably not far distant when some plan of the kind will be adopted. We shall make room for a part of the pamphlet in our next.

New Church.—We are happy to announce the organization of a New Church, in the city of Brooklyn. Every such event is a new cause of gratitude and of prayer for the continued prosperity of the Church.

At a meeting of a number of the inhabitants of the City of Brooklyn, assembled at the school-house in the village of Bedford in the 9th ward, and worshipping according to the rites of the Protestant Episcopal Church, it was resolved to form a society and erect a church, to be called "Trinity Church of Brooklyn,"—whereupon George W. Pine and Robert Wilson were elected Wardens, and David B. Douglass, Charles Hoyt, Anson Blake, Charles Bashum, Aaron Van Nostrand, Bethuel Ackerly, John W. Hunter, and Anthony Bleecker Ellison, Vestrymen.

And since the organization, a site for building has been presented the Church, by George W. Pine, of section No. 93, on Clinton Avenue, (a street of 80 feet in width, running from the Wallabout, in a southerly direction, upon a high and beautiful piece of ground,) being 100 feet front by 200 feet deep.—*Communicated.*

Bible Questions.—To prevent misunderstanding, we are requested to state, that the committee referred to in our paragraph on this subject last week, was the committee appointed for drawing up rules &c., in regard to the Bible Questions.

Sunday Schools.—The subjoined communication of the Treasurer of the Sunday School Society will not fail to attract the attention which it merits.

Mr. Editor,—Permit me, through your paper, to call the attention of the several Rectors of Churches in this city to an extract from the Constitution of the New-York Protestant Episcopal Sunday School Society, and respectfully yet most earnestly to solicit them, to *comply with its requisitions*. The extract is as follows:—

"Art. IX. The operations of the Society shall be sustained, and the current expenses thereof defrayed by contributions and donations, or by collections made in the different congregations having schools in connexion therewith; and it shall be the *duty* of each congregation having a school in union with this Society to contribute to the general fund according to its ability."

The appeal is rendered more urgent at the present time, inasmuch as we are upon the eve of a most interesting anniversary, it being the *first* in which *all* the schools of this city are to join; *every* Episcopal school in this city having now joined our Society; and yet the treasury is empty, and the Treasurer has no source from whence he can draw any funds to meet the necessary expenses of the anniversary.

The Treasurer would also remark, that from a calculation made by him, all of the debts and expenses of the Society could be met, if the several congregations were each to make one *moderate* collection in a year.

During the past year no collections have been made in *any* of the churches, except at the quarterly meetings; and the only *donation* received was from the Society attached to Christ Church of $25.

E. Wenman, *Treasurer.*

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Bishop Onderdonk proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M.; Confirmation, P. M., Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

The Rev. Marcus A. Perry, having removed with a letter of dismission from this Diocese to South-Carolina, and been there received, has changed accordingly his canonical residence.

The Rev. Archibald T. K. M'Callum, having taken a letter of dismission from the Bishop of this Diocese to the Bishop of Maryland, and been received by the latter, has changed, accordingly, his canonical residence.

Diocese of New-Jersey.—*Episcopal Visitation.*—On Thursday last, the Bishop,—in the accomplishment of his design to make up, as far as possible, the deficiencies in the Autumnal Visitation, occasioned by his sickness,—visited St. Peter's Church, Spotswood. In the afternoon, prayers were read by the Rev. Mr. Croes, the children were catechized by the Rev. Mr. Ward, the Rector, and the Bishop preached. In the evening, the Rector reading prayers, the Bishop preached again.

On Friday, the Bishop visited St. Peter's Church, Perth Amboy; catechizing the children, and preaching in the afternoon, and preaching again in the evening,—prayers being read, in both cases, by the Rev. Mr. Ward.

On Saturday morning, the Bishop visited Trinity Church, Woodbridge, where the Rev. Mr. Douglas reading prayers, he preached. In the afternoon, he proceeded to St. James' Church, Piscataway, where, from the extreme violence of the storm, there was no congregation in attendance.

On Sunday morning, in Christ Church, New-Brunswick, the Bishop preached, and administered the Holy Communion,—and in the evening, preached a third time, and confirmed *seven* persons. Prayers were read, in each case, by the Rev. Mr. Croes, the Rector. The Rev. R. H. Freeman, deacon, was present.—*Missionary.*

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

MISSION CHURCH OF THE EPIPHANY.

The stated Quarterly Sermon in behalf of this station will be preached next Sunday evening, March 22d, at the Mission Church of the Epiphany, in Stanton-street. Services to commence at half past 7 o'clock.

After the sermon the Quarterly Report of the Executive Committee will be read.

A collection will be made in aid of the funds of the Society. Episcopalians and the friends of the Society are respectfully requested to attend.

New-York, March 19, 1835.

NOTICE.

The Faculty of Bristol College take the present opportunity to notify the friends of the Institution, that the collegiate department is now full, and that no students, except those whose names are entered for the commencement, or early part of the present term, and for whom rooms have been reserved in the new college edifice, can be admitted until the beginning of the Autumn term, the 30th September next. Applications for admission at that time, to the Freshman, Sophomore, Junior and Senior Classes, should be made early.

The academical department is also at present full. On the 30th September next, the vacancies which will be occasioned by the First Form, (a class of twenty-eight,) being advanced to the Freshman Class of the collegiate department, will afford opportunity for the admission of those whose names are now on the list of applicants, and of others who may, in the meantime, make application.

The select school for boys, (between the ages of *ten and fifteen*, limited by statute to the number of *twenty-five*,) has not heretofore, for want of room, exceeded 17. The Freshman Class of College having been transferred at the commencement of the present term from Clifton Hall to the new college edifice, (Pennsylvania Hall,) the dormitories now appropriated to the pupils of the select school in the former building are sufficiently commodious to accomodate the limited number, twenty-five.

Parents, whose applications for this department have been postponed for want of room, are informed that, within this limit, their sons can now be received. On the 30th Sept. next, there will be seven or eight vacancies occasioned by the advancement of the First Form to the Freshman Class of College.

Applications for admission to either of the departments may be addressed to Rev. Chauncey Colton, President of the College.

A CARD.

The Wardens and Vestry of Zion Church, Rome, New-York, tender their grateful acknowledgments to the corporation of Trinity Church, New-York, for the liberal aid they have given them, whereby the debt which the society had incurred in building their church is now discharged.

NOTICE.

The corner stone of St. John's Church, Fort Hamilton, L. I. will be laid by the Bishop of the Diocese, on Tuesday next, the 24th instant, at 11 o'clock, A. M.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of *ten dollars* from a lady, for Mr. Robertson's school in Greece; also *five dollars* from the same for the Green Bay Mission. Likewise by the hands of Anthony Ten Broeck, Superintendent of the Sunday School of St. Luke's Church, New-York, *thirty-five dollars*, collected during the past year in the missionary box of that school, and to be applied to the Green Bay Mission. "Fifteen dollars of this sum are in redemption of the pledge of a yearly payment of that amount toward the education of the Indian child named *Levi Silliman Ives*; the remainder is an additional offering of our *Sunday scholars*."

The agent has also received from the Rev. Dr. Avery, of Edenton, North-Carolina, through the hands of Messrs. Swords, Stanford & Co., *three dollars*, one of which is for the Missionary Record sent to him, the other two a donation for Domestic Missions.

James Swords, *Agent, &c.*

March 18, 1835.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

The subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of *two hundred and three dollars and sixty-five cents*, being the amount of a collection made in Grace Church, New-York, by the Rev. T. H. Taylor, on Sunday morning last.

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THEOLOGICAL SEMINARY.

DONATIONS.

From P. G. Stuyvesant and Samuel Ward a joint donation for the furnishing an alcove, to be termed the "Professor's Alcove,"	$1000 00
From a 'Friend to the Institution,' for immediate investment,	$100 00

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

Isaac Jones, jr. (Students' Alcove,)	$100 00
David I. Jones, (General Subscription,)	100 00
William B. Lawrence, do.	100 00

From E. H. Warner, Esq.
Desv oeux on Ecclesiastes, 1 vol. 4to.
Ray's Wisdom of God, 1 vol. 8vo.
Soame Jenyn's Works, 2 vols. 8vo.
Joh. Simonis Lex. Heb. 2 vols. 8vo.
Psalmorum, 1 vol. 8vo.
S. Hopkins' System of Divinity, 2 vols. 8vo.
Leighton's Select Works, 1 vol. 8vo.
Lavington's Nature of a Type, &c. 1 vol. 8vo.
Orthodoxy and Charity United, 1 vol. 8vo.
Langhorne's Plutarch, 4 vols. 8vo.
Wells' Geography, (Imperf.) 3 vols. 8vo.
Historical Life of David, 2 vols. 8vo.

From Professor Turner, D. D.
Planck's (G. I.) Sacred Philology, translated by S. H. Turner, D. D. 1 vol. 8vo.
Lee's Hebrew Grammar, 1 vol. 8vo.

On part of the Committee,
John McVickar.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From a lady, to be added to the collection made in Christ Church,	$2 00
From the ladies of St. Luke's Church, to constitute the Rev. John M. Forbes a Life member,	15 00

Wm. H. Townsend, *Treasurer*,
166 Barrow-street and Bank of America.

New-York, March 19, 1835.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

From W. E. Johnson,	$5 00
John Van Alstyne,	10 00
John Brouwer,	25 00
T. I. Kissam,	10 00
T. L. Ogden,	5 00
H. Overing,	20 00
	$75 00

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

DAILY INFANT SCHOOL.

The Treasurer of the City Mission Daily Infant-school, No. 1, (Vandewater-street,) acknowledges the receipt of $78 51 cents, the amount of a collection made at the Third Anniversary of the School, February 15.

Also from Mrs. E. Vail, for the Infant-school, $3; and from Sarah L. Hatton, to redeem her pledge at the exhibition, $2.

Total, $83 51

Lavinia H. Blunt, *Treasurer*,
532 Broadway.

CHURCH OF THE EPIPHANY.

The Missionary of the Church of the Epiphany gratefully acknowledges the receipt of four calico frocks, "From a young lady for the poor of the Church of the Epiphany."

From H. P. Robinson, Esq. "for the Infant-school," $10 00

March 19, 1835. Lot Jones, 192 Allen-street.

CHURCH OF THE NATIVITY.

The subscriber in behalf of the Church of the Nativity, gratefully acknowledges the receipt of the following donations.

From "a Lady,"	$10 00
Two female members of Ascension Church,	18 00
Cash by Miss E. Thorn,	25 00
Mr. J. Shatzell, by Mr. F. Tomes, jr.	5 00
	$58 00

In acknowledging $50 from G. W. Bruen, Esq., in the Churchman of February 21, by a misprint it was accredited to G. W. Brown, Esq.

W. F. Walker,
March 18, 1835. Corner of Avenue D. and Tenth-street.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

The subscriber, in behalf of the Association, gratefully acknowledges the following donations, viz.

Fox's Book of Martyrs, 2 vols. 4to.
McGavin's Protestant, 2 vols. 8vo.
Dr. Brownlee's Letters on the Roman Catholic Controversy, 1 vol.
History of Popery, 1 vol.
J. Blanco White's Testimony against Catholicism, 1 vol.
From a Huguenot.

John W. Brown,
New-York, March 13th, 1835. Librarian.

PRESS DEPOSITORY,
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 19th, from the following persons, viz.

Samuel Austin, jr.—A. E. Miller—Corry & Fairbanks—Rev. D. G. Tomlinson, *with remit.*—Postmaster, Lexington, Ky.—R. M. Chapman—Postmaster, Richmond, Va.—Tracy A. Knapp, *with remit.*—Postmaster, Albany—Postmaster, Quincy, Illinois—Rev. C. S. Ives—B. W. Stone, *with remit*—Chas. Stimpson, jr.—Rev. Robert A. Hallam.

Received by the Gen. Prot. Episc. S. S. Union.

Wm. Magens—Rev. J. C. Cochran, Nova Scotia—J. W. Ingraham—Rev. Robert A. Hallam—Rev. Henry M. Mason—Stephen Read, *with remit.*

NOTICE.

An individual is desirous of employing a portion of his time each day in the capacity of private instructer in a family. He is competent to teach Latin and Greek, with the usual branches of elementary education. Any communication on the subject addressed to X. Y, and left with the agent of the Protestant Episcopal Press, will receive immediate attention.

March 11, 1835.

PRIVATE TUITION.

The Rev. Robert W. Harris can receive into his family *two pupils under the age of thirteen years*, of whose English and Classical education preparatory to their admission into College he will take the charge.

The number of his pupils is limited to *twelve*, and his accommodations for these are of the best kind.

Parents who may be disposed to place their children under his care, are assured that every attention will be paid, as well to their religious instruction and moral deportment, as to their advancement in human learning.

His situation at Whiteplains, Westchester county, is remarkably healthy, and distant twenty-six miles from the city, with which there is daily communication by a line of stages.

Information as to *terms, &c.*, may be obtained on application by letter to Mr. Harris, or by inquiry of Swords, Stanford & Co, No. 152 Broadway.

References: Rt. Rev. B. T. Onderdonk, D. D.; Rev. Wm. Berrian, D. D.; Rev. Prof. J. McVickar, D. D.; Rev. Wm. Creighton, D. D.; Prof. N. F. Moore, LL. D.

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

Lines

Found in the pocket of a clergyman, who was instantly killed by a fall from his horse, at Bath, England.

WHAT dost thou, O wandering dove,
  From thy home on the rock's riven breast?
'T is fair, but the falcon is wheeling above;
  Ah fly to thy sheltering nest:
  To thy nest, wandering dove, to thy nest!

Frail bark, on that bright summer's sea,
  That the breezes now curl but in sport;
Spread cheerly thy sail, for though pleasant it be,
  Ne'er linger till safe in the port:
  To the port, little bark, to the port!

Tired roe, that the hunter dost flee,
  While his arrow's e'en now on the wing,
In yon deep green recess there's a fountain for thee;
  Go rest by that clear secret spring:
  To the spring, panting roe, to the spring!

My spirit, still hovering half blest,
  'Midst shadows so fleeting and dim,
Ah knowest thou thy rock and thy haven of rest
  And thy pure spring of joy? Then to Him!
  Then to Him, fluttering spirit, to Him!

From the Gambier Observer.

MESSRS. EDITORS,—I read these lines in an Album, and they pleased me so much that I could not forget them. (They are from the pen of the Rev. Mr. Croswell, of Boston.) I presume there will be no objection to your publishing them, as none was made when I expressed a wish to have it done.

Traveller's Hymn.

LORD, go with us; and we go
Safely through the weariest length;
Travelling "if thou will'st it so,
In the greatness of thy strength."
  Through the day and through the night,
  O'er the land and o'er the sea,
  Guide the wheel and steer the bark,
  Bring us where we fain would be.

In the self-controlling car,
Mid the engine's iron din,
Waging elemental war,
Flood without and fire within;
  Through the day and through the night,
  O'er the land and o'er the sea,
  Guide the wheel and steer the bark,
  Bring us where we fain would be.

Boston, 1834.

From the Charleston Observer.

HEBREW POETRY.

AS SHOWN IN THE BOOK OF JOB: BY HERDER.

A. JEHOVAH spake to Job from out of the tempest, and said to him,

Who is it that darkeneth the counsels of GOD
By words without knowledge?
Gird up thy loins like a man;
Where wast thou,
When I founded the earth?
Tell me if thou knowest.
Who fixed the measures of it? dost thou know?
Who stretched the line upon it?
Whereon stand its deep foundations?
Who laid the corner-stone thereof,
When the morning stars sang in chorus,
And all the sons of GOD shouted for joy?

E. We forget the geology and all the physics of more modern times, and contemplate these images, as the ancient poetry of nature respecting the earth. Like a house, it has its foundations laid, its dimensions are fixed, and the line is stretched upon it: and, when its foundations are sunk, and its corner-stone is laid in its place, all the children of GOD, the morning stars, his elder offspring, chant a song of joy to the great Architect and the glad welcome of their younger sister. Next follows the birth of the sea.

A.
Who wrapped up the sea in swaddling clothes
When broke forth from the mother's womb?
I gave it the clouds for garments,
I swathed it in mists and darkness,
I fixed my decrees upon it,
And placed them for gates and bars.
I said, Thus far shalt thou come, and no farther,
Here shalt thou dash thy stormy waves.

E. I do not believe that this object was ever represented under a bolder figure than that by which it is here expressed, of an infant, which the Creator of the world swathes and clothes with its appropriate garments. It bursts forth from the clefts of the earth, as from the womb of its mother. The ruler and director of all things, addresses it as a living being, as a young giant exulting in his subduing power, and with a word the sea is hushed, and obeys him for ever.

A.
Hast thou in thy lifetime commanded the dawn?
And taught the day-spring to know its place,
That it seize on the far corners of the earth?
And scatters the robbers before it?
Like clay the form of things is changed by it,
They stand forth, as if clothed with ornament,
From the wicked their light is taken away,
Their haughty arm is broken.

E. It is unfortunate, that we cannot more clearly represent the dawn, as a watchman, messenger of the Prince of heaven, sent to chase away the bands of robbers—how different the office from that which the Western nations assigned to their Aurora! It points us to ancient times of violence, when terror and robbery anticipated the dawn.*

A.
Hast thou entered into the caverns of the sea?
Hast thou explored the hollow depths of the abyss?
Have the gates of death opened for thee?
And hast thou seen the doors of non-existence?
Is thy knowledge as broad as the earth?
Show me, if thou knowest it all.
Where dwelleth the light? where is the way to it?
And the darkness, where is its place?
That thou mayest reach even the limits thereof,
For thou knowest the path to its house,
Thou knowest, for thou was already born,
And the number of thy days is great.

E. Every thing here is personified, the light, the darkness, death and nothingness. These have their palaces with bars and gates, those their houses, their kingdoms and boundaries. The whole is a poetical world, and a poetical geography.

A.
Hast thou been into the store-house of the snow?
And seen the treasury of the hail,
Which I have laid up for the time of need,
For the day of war and of slaughter?

E. A vein of irony runs through the whole passage. GOD fears the attack of his enemies, and has furnished and secured his vaulted treasury of hail as the armory of war. In the clouds too, as well as in the abyss, every thing breathes of poetry.

A.
Where doth the light divide itself,
When the east wind showeth it upon the earth?
Who divided the water courses of heaven?
And traced a path for the storms of thunder?
To bring rain upon lands, where no man dwelleth,
Upon deserts, which no man inhabited,
To refresh the wilderness, and barren place,
And cause the tender herb to spring forth.
Who is the father of the rain?
The drops of the dew, who hath generated them?
From whose womb came forth the ice;
The hoar-frost of heaven, who gave it birth?
The waters hide themselves and become as stone,
The surface of the abyss is confined as in chains.

E. Rich and exquisite pictures, both of the heavens and the earth. Above, the fountains of light gush forth, and the east wind scatters it over the countries of earth, the paternal ruler of the heavens traces channels in the rain, and marks out their paths for the clouds. Beneath, the water becomes a rock, and the waves of the sea are chained with ice. Even the rain, the dew, and the hoar frost, have their father and their mother. And then follows one of the most beautiful and sublime views of the universe.

A.
Canst thou bind together the brilliant Pleiades?
Or canst thou loose the bands of Orion?
Canst thou bring the stars of the Zodiac in their season?
And lead forth the Bear with her young?
Knowest thou the laws of the heavens above?
Or hast thou given a decree to the earth beneath?
Canst thou lift up thy voice to the clouds?
And enter into them clothed with floods?
Canst thou send the lightnings, that they shall go,
And say to thee, "Here are we?"
Who gave understanding to the flying clouds?
Or intelligence to the meteors of the air?
Who by his wisdom hath numbered the drops of rain?
Hath sent down the gentle showers from heaven
And watered the dust that it might unite,
And the clods of the earth clave together.

E. The description of the so-called inanimate creation is here ended. But in the description no part of creation is without life. The stars, that joyously usher in the spring, are bound together in a sisterly union. Orion (or whatever constellation Chesil may be) is a man girded for action, and is the pioneer of winter. The constellations of the Zodiac rise in gradual succession like a wreath encircling the earth. The father of the heavens lets the Bear with her young feed around the north pole; or (in accordance with another mythology and interpretation) the nightly wanderer, a mother of the stars, who is seeking her lost children, the stars, that are no longer visible, is the object of his consolation (perhaps effected by bringing forth to her view new stars in place of those that were lost.) One by night observes the Bear in its course as if feeding with its young on the fields of the sky or the Zodiac, that, like a girdle with its beautifully embroidered figures, encompasses the earth, and rises gradually to view with the revolving seasons, and then reflects upon the times when the nightly shepherds, under an Oriental sky and these images continually before them, and in accordance with the fancy and feeling that belong to a shepherd's life, ascribed to them animated being and form—one, who does this, I say, will perceive at once the starry brilliance and beauty of this passage, although, as to its consciousness and symmetry, and the connexion of its parts, it can be but imperfectly translated. It is the same also with the passage in which GOD is represented as giving understanding to the darkness, to roving clouds, and meteors. The personifications both of feeling and of form in poetry vanish in another language. Yet all these images, the sending out of the lightnings, and their reply, the going forth of GOD among the clouds, his numbering of the drops of rain, their gentle but copious descent at his command, are in the style of the most beautiful descriptive poetry.

* It is still the custom of the Arabs to go out on plundering excursions before dawn.

From the Knickerbocker.

AN HISTORICAL NOTICE OF COLUMBIA COLLEGE.

(*Continued from p.* 832.)

FOR some years after this, the proceedings of the trustees indicate that the institution was in a state of increasing prosperity. In addition to the former Professorships, they appointed a Professor of the Oriental languages;* one of Natural History, Chemistry, etc.;† one of the Practice of Medicine; one of Law;‡ and one of Rhetoric and *Belles Lettres*.§ But in the year 1798, the number of distinct Professorships was diminished, by uniting different branches in the same department, and by abolishing such as had been found unnecessary.

In July, 1800, the venerable Dr. Johnson resigned the office of President, after having held it upward of thirteen years, and was succeeded by the Rev. Charles Wharton, D. D., who held the office with the Professorships of Moral Philosophy and Rhetoric then annexed to it, only about seven months. Upon his resignation, these Professorships were again detached from the Presidency, and the Rt. Rev. Benjamin Moore, Bishop of the Protestant Episcopal Church in the State of New-York, was appointed to that office, twenty-six years after his first temporary appointment to fill it in Dr. Hooper's absence, and a distinct Professor of Moral Philosophy, Rhetoric, etc. was also chosen.‖

The new President did not reside in the college, and having ecclesiastical duties to perform, —of which the claims upon his time and attention were paramount to all others,—he was charged only with a general superintendence of the college, including attendance at the public examinations and at commencements—and was not expected to take an active part in its discipline and instruction; the chief management of these devolved, therefore, on the Professors; and although the affairs of the institution could not be conducted in this way with the same vigor and efficacy as under the supervision of a single head, exclusively devoted to its service, and always present to watch over its welfare, yet the college may be considered, even during this period, as continually gaining ground. The course of instruction was carried on by highly respectable Professors, and the classes increased in numbers. The funds of the institution were also somewhat augmented by grants of land and money from the legislature; while its real estate in the city became daily more valuable.

From this time the affairs of the college present nothing remarkable until the middle of the year 1809, when an important change was begun in the system of instruction, which may be considered as the commencement of a new era in the literary character of the institution. By an ordinance of the Board of Trustees, to take effect the following year, the requisites for entrance into the college were raised much higher than they had ever previously stood, and a new course of study and system of discipline were established, forming, with the new regulation as to admission, an admirable plan for elevating the standard and extending the course of college education. This has since undergone some important modifications, but it still remains the basis of the existing plan of study and system of discipline. After this spirit of improvement had been thus awakened, Bishop Moore resigned the office of President, in May, 1811, with the view of making room for some other person, who might devote his whole time and attention to the concerns of the college. In the June following it was thought expedient to divide the duties and powers of the President between that officer and another, to be called *the Provost*; and the statutes were altered accordingly. In the absence of the President, his place was to be filled by the Provost, who, besides the like general superintendence with the President, was to conduct the classical studies of the senior class; and shortly after this alteration, the Rev. William Harris, D. D., was elected President; and the Rev. John M. Mason, D. D., was chosen to fill the new office of Provost.¶

During the progress of these *internal* improvements, the exterior of the college remained in a very deplorable state, and the want both of proper accommodation and of a creditable appearance in the edifice, continued for several years longer to embarrass and mortify the trustees and friends of the institution. Various schemes were at different times devised for a new arrangement of the building, and for raising a greater revenue from the college grounds, and serious thoughts were more than once entertained of removing the college from the city. While these plans were in agitation, and before any had been brought to maturity, the Medical School of Columbia College was in November 1813 discontinued, in consequence of the establishment of the college of Physicians and Surgeons in this city.

In the year 1816, Dr. Mason resigned the office of Provost, and a resolution was thereafter passed by the Board of Trustees by which the power and duties of that office, except as to conducting the classical studies of the Senior Class, devolved on the President.

The college buildings still remained in an unsightly and ruinous condition,—and the trustees, after an attentive examination of their funds, found that they might with safety enter upon a thorough repair of the old edifice, and the erection of additional buildings. In September 1817, the general outlines of the plan, afterward executed, were adopted, and whilst the building was in progress, improvements were also made in the interior concerns of the Seminary. On the election of a new Professor* of Moral Philosophy and Rhetoric, the course of study in that department was extended by the addition of Political Economy, and the history of Ancient and Modern Literature. An adjunct Professor of the Greek and Latin languages,† was appointed to attend exclusively to the Freshman Class. The Professorship of Mathematics and Natural Philosophy, was divided into two distinct branches, —one consisting of Mathematics and Astronomy, the other of Natural and Experimental Philosophy and Chemistry,—for which latter department, a new Professor was afterward appointed.‡

Before the expiration of the year 1820, the alterations and improvements of the college buildings and grounds were completed, and the usefulness and respectability of the institution, were afterward further increased by the re-establishment of the Professorships of Law§—of the Italian, and of the French languages and literature. In the year 1827,‖ the Grammar School annexed to the college was revived upon an extended and liberal plan, so as not only to render it a preparatory school for the college, but to afford the means of enlarged instruction to those intended for mercantile pursuits, without entering the college, and within the next two years, a new building was erected in the rear of the college, for the accommodation of this auxiliary establishment, and forming one wing of a large edifice, designed to be completed whenever the college might have need of more numerous apartments.

* The Rev. John C. Kunze, D. D.
† Samuel L. Mitchell, LL. D.
‡ James Kent, LL. D.
§ The Rev. John Bisset, A. M., Aberdeen. The Rev. John McKnight, D. D., at the same time succeeded Dr. Gros, as Professor of Moral Philosophy.
‖ The Rev. John Bowden, D. D.
¶ By the death of Dr. Kemp in 1812, the Professorship of Mathematics and Natural Philosophy became vacant, and was supplied the next year by the appointment of *Robert Adrain*, LL. D. In the interval, the duties of this chair were discharged by James Renwick, A. M., as Lecturer in Natural and Experimental Philosophy; and John Vethake, A. M., as Lecturer in Mathematics and Geography.

* The Rev. John McVickar, A. M., of Columbia College.
† Nathaniel F. Moore, A. M., of Columbia College, and upon the retirement of Dr. Wilson in 1820, Professor Moore, was promoted to the principal Professorship in that department, and Chales Anthon, A. B., of Columbia College, was appointed adjunct Professor of the Latin and Greek languages.
‡ James Renwick, A. M., of Columbia College.
§ By the re-appointment of the Hon. James Kent, LL. D., who had been first appointed to the professorship thirty years before, and had then held it for five years.
‖ In 1825, Dr. Adrain resigned the Professorship of Mathematics and Astronomy, and Henry J. Anderson, A. M., of Columbia College, and M. D. was elected in his place, from which time the faculty, with the exception of the President, has been composed of *Alumni* of the College.

From the New-York Observer.

PECULIARITIES OF THE WELCH.

THE Welch, for the most part, speak their own language, and cultivate Welch literature. They are proud of their antiquity, and think that in this particular, they are one of the most venerable nations in the world. Their attachment to their own language is remarkable: and I am inclined to the opinion, which they possess, that it is capable of being employed with a power over the feelings and passions, with which the English language bears no comparison. The effects of their poetry and preaching would seem to prove this. Their most cultivated men have a disgust for the English, compared with their own native tongue, notwithstanding they may be as much used to one as to the other—more especially, if they are poetic in their temperament.

Poetry and religion may be said to have a home in the affections of the Welch, unrivalled elsewhere.

The "EISTEDDFOD" *or sitting of the Bards.*

As among some of the ancient nations, poetry is still cultivated in Wales, as a profession. There are many men of a very high order of intellect and of general culture, who devote themselves exclusively to this art. Welch poetry is especially patronized by the nobility and gentry of the principality, and by the royal family of England. Annually there is held an "*Eeisteddfod*," *or sitting of the Bards*, a grand literary festivity, at which some members of the royal family are always present, with a representation of the literati of England, and the most cultivated men of the principality. The prizes for the best productions in Welch poetry are distributed on the occasion; and the most excellent of the bards is publicly crowned by the representative of the royal family. Some of the productions are recited by the authors, and received with more or less, and often with great enthusiasm, according to their merits. Sometimes the same piece is read in three or four several languages—as for example, in Welch, in English, in Greek, and in Latin—for the purpose of comparing the beauties and power of the different tongues; and the enthusiasm of the assembly always decides in favor of the Welch. On these occasions at least, there is nothing like that.

The "CYMANFA"—

Are great religious assemblies, or convocations, held for several days continuously in different parts of the principality, in the summer season. On account of the great numbers who assemble, they being from 10,000 to 20,000, they are obliged of necessity to hold their meetings out of doors. They are, I suppose, not unlike the camp-meetings of America, being generally larger assemblies. I have heard much said of the power of the Welch preachers over these assemblies; and certainly from all accounts, it must be very great. All the world has heard of the Welch "Jumpers;" but I do not speak of them; they are pretty much over and done, as all animal ecstasies of that kind are ordinarily transient. But notwithstanding, the poetic temperament of the Welch is yet exceedingly susceptible of being influenced by religion; the power of their own language, employed upon the most sublime and touching of all themes, overcomes them; and their preachers have a dominion over their affections which is irresistible. I am now speaking, of course, of the ordinary instrumentality of language in its power over the mind and heart, when the themes are advantageous for effect; and we know very well, that with Christians, who love religion, and with those who have had a Christian education and respect it, there are no themes, properly handled, which are calculated to have so much dominion over the soul, as those of the Evangelical volume.

The Welch are a people by themselves; they are bound together by the strong national and sympathetic cords of society; and there is no common bond among them that is so strong as that of religion. With the politics of the empire, happily, they have little to do; but in religion all are taught. The poison of modern infidelity has hardly found its passage into Wales. The people generally believe in Christianity, and respect it; and from their easy poetic and religious susceptibilities, there is more or less of superstition among them, as might be expected in their comparatively rude and uncultivated condition.

The common centres of their society are the churches and chapels; but the "*Cymanfa*," or great religious convocations, are what they make the most of. These seem to have taken the place of "*the feasts of the saints*," as they used to be called in England, being of Roman Catholic origin, and which are still observed in many parts of England, in honor of the particular "*saints*" after whom the parish churches are called, as for example: St. John's; St. Mark's; St. Nicholas's, &c. &c. I remember once in Yorkshire to have observed great crowds of people about the public houses on the Sabbath, apparently amusing themselves as if it were a holiday. On inquiring the cause, I was told it was "*Saint's Day;*" and that it would extend to the third, or fourth day of the week—at which time the common people are accustomed to have great mirth. All Episcopal churches in our country, I believe, are called after some of the calendar saints, but fortunately this particular custom has not been transferred there; and it appears to have greatly declined in England.

I was told by a Welch minister to-day, who is good authority, that the "*Cymanfa*" of Wales have succeeded to these "saint's days," or festivities; that the people, who had been accustomed for ages to assemble in each parish on the calendar week appointed for the purpose, for social and merry occupations, having generally fallen off from the Established Church, demanded a substitute; and that the "*Cymanfa*" are really and truly the things that have taken the place of them. The "Cymanfa," however, although they are still great social occasions, on which the people in the vicinity of the place of meeting lay themselves out for the display and exercise of their hospitality toward their friends, who come from a distance, are yet strictly and properly religious meetings — having been made such by the influence and zeal of the Welch ministers. The ministers, I am told, would generally be glad to dispense with them, as they do not think them, on the whole, most advantageous to the interests of religion; but there is a kind of social intoxication in these large convocations, to which a people, so retired from the more stirring scenes of the world, and rarely assembling in great multitudes, are strongly attached. It is certainly to the great credit of the Welch ministry, and proves that the principality has undergone no inconsiderable religious reformation, that they have been able to redeem these large assemblies of the people from their former corruptions, so far as to make them innocent, and perhaps useful.

From the Western Methodist.

LAMENTABLE OCCURRENCE.

I SEE before me the gladiator lie:
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his droop'd head sinks gradually low—
And through his sides the last drops, ebbing slow
From the red gash, fall heavy one by one,
Like the first of the thunder shower; and now
The arena swims around him—he is gone—
*   *   *   *   *   *Byron.*

MR. J. J. M'LAUGHLIN, late of Hopkinsville, Ky., came to his death on Saturday last, through an accident which has caused much sensation and sympathy in this city.—Mr. M'Laughlin, was a young gentleman of good personal accomplishments, genteel manners and fine talents. His age was 23 or 24 years, and he was, at times, engaged in the study of law, which he doubtless intended to have followed as a profession. His mind was of an exceedingly sensitive, imaginative or poetical cast — which, with his somewhat retired and modest demeanor, made him an interesting companion to all classes of the people.

He arrived in this city some four weeks since, and soon made himself known to the Thespian Society of young gentlemen of this city as an amateur actor, and it was soon found that his peculiar temperament of mind and imagination, aided by his excellent natural powers, gave him a remarkable ascendancy in histrionic exercises. He had the power to enter fully into the spirit and meaning of his author, and body forth into forms of life the subtile creations of the poet's fancy.

The Thespian Society occasionally have public exhibitions; and at one of these, on Thursday evening last week M'Laughlin acted the part of Bertram, in Maturin's gloomy tragedy "Bertram, or the Castle of St. Aldobrand."

Since the melancholy catastrophe which has laid M'Laughlin, in the cold, cold grave, we have read the tragedy on which he spent his last earthly powers, and amidst the passion of which, agitating his audience like a tempest, he received his death wound. Before we close this article, the reason why we read the tragedy will be apparent. The Rev. R. C. Maturin, the author of the play, was an English Clergyman of powerful fancy. Besides some productions of the pulpit, of which he was the author, there are now in print of his tragic writings, "The Fatal Revenge," "Wild Irish Boy," "The Milesian Chief," &c. As far as we had an opportunity to study his genius, it had the characteristics of a stern, gloomy grandeur: the dark and fearful storms of passion were the playthings of his imagination. He had little to do with the gentler sympathies of our nature. Remorse, revenge, like two iron despots, held rule over his imagination; and in all his picturings of the war of passion or of the elements not a single lovely touch of the pencil dashes the brow of the thunder king.

Bertram is a combination of all these terrible qualities. In copious and heart touching eloquence it exhibits to the reader the picture of a powerful mind—ruined—blasted—desolate—yet unbending and holding in his soul as the life of his being the sentiments of a deadly vengence against the earthly author of all his woes. The tragedy opens with a terrible tempest, in which Bertram, long an exile and outlaw from his native land, is thrown near the castle of his deadly enemy, Aldobrand. He is succored by a community of monks—through them gains access to the castle, and there wreaks his long nursed—double distilled—fiendish vengeance on its lord; he stabs him to the heart. The lady of the castle,—of whose connexion with the outlaw, in the past and the present, we shall not speak,—dies heart-broken at his feet. He then winds up the drama by stabbing himself.

M'Laughlin had conned his dreadful lesson with such an absorbing interest, and so completely stood in the character during its representation, that the effect was deep and harrowing on the minds of the audience. He seemed to be in a high state of mental excitement, and with the most gloomy pathos pronounced such sentences as these:—

————————I have no country—
And for my race, the last dread trump shall wake
The sheeted relics of my ancestry,
Ere trump of herald to the armed lists,
In the bright blazon of their stainless coat,
Calls their lost child again!————

The applause of the audience was great, and of course added to what we shall call the *monomania of the imagination.* He became what he represented. There was something like an overpowering reality in what he wrought. His step—his eyes—the stern tones of his voice—low and husky with the deep earthquake of passion, —were the outlaw's own. The audience, we understand, were almost inclined to say with the terror stricken prior in the tragedy.

"High-hearted man, sublime even in thy guilt."
*   *   *   *   *   *
"Wild admiration thrills me to behold
An evil strength, so above earthly pitch."
*   *   *   *   *   *
"This majesty of guilt doth awe my spirit;
It is the embodied fiend who tempted him,
Sublime in guilt!"

As the tragedy wore to its denouement, his excitement increased, and the gloomy spirit of the play was upon him with a power that made a strong impression of reality upon his hearers, and made them shudder as he pronounced the following, accompanied by the plunge of the dagger that brought him to his death:

"Bertram hath but one fatal foe on earth,
And he is here"————[stabs himself.]

It was at this moment that he plunged the fatal weapon to his heart. It is said to have been an accident. It is our opinion, however, that it was the result of the excited feelings of the actor, who had so absorbingly entered into the dreadful spirit of his hero, as to drive home his heart by the mere spasmodic action of the muscles that unconsciously moved to do the bidding of the tempest of passion within. Taking into view premeditated purpose, it was an accident—for he had no design of ending his life with the play; but looking at his complete identification of feeling with the part he acted, the accident becomes a natural and not a wonderful consequence.

The hallucination, if such we may call it, did not end with a plunge of the dagger. His feelings bore him along yet further. There was still, after some exclamations of surprise from the tragic monks, a dying sentence for him to repeat. He went through it with a startling effect:

[*with a burst of exultation*]
I died no felon's death—
A warrior's weapon freed a warrior's soul.

While he was pronouncing these, the last words of the tragedy, his eye and manner were fearfully wild, the blood was falling from his bosom upon the young gentleman who had personated the then lifeless lady Imogine! As soon as the last words were pronounced, he fell—to rise no more.

The wound was inflicted on the left breast, entering the pericardium, if not the heart. The bleeding was internal and so slow in its progress that the organic action of the heart was not finally clogged until Saturday, when he left this sublunary scene and another curtain opened upon the drama of eternity.

His funeral was attended by a very large concourse on Sunday in the Masonic Hall. The Rev. Mr. Howell, of the Baptist Church in this city, preached a solemn and appropriate funeral discourse. There was a breathless silence, and every eye was rivetted on the speaker when, near the close of his sermon, he related that he was accidentally a fellow passenger with the deceased when he came to the city four weeks before—that he had been interested in him—had conversed with him, had learned, from his own lips, his predilections for the stage—had advised him to more manly and substantial pursuits—had learned from him, that at times he had serious and solemn thoughts on the subject of religion, and gained from him a promise that he would attend to the concerns of his soul. He saw him no more until the day before he died, when lying on his death bed. Mr. M'Laughlin then referred to the former conversation with Mr. H., said that he was still concerned to secure the salvation of his soul, that if he recovered he should have learned one lesson. He did not recover. The lesson to which he referred is now for the living to learn.

There was a respectable procession formed, and many young men walked after their inanimate friend to the grave. His case had attached much sympathy; while he lived, he had every attention which kindness and medical skill could impart. It is said that he has a mother living in Lancaster, Pa.

As we saw the slow procession wind its way, we thought of the lines of Willis:—

Tread lightly, comrades!—we have laid
  His dark locks on his brow,
Like life—save deeper light and shade,
  We 'll not disturb them now.
*   *   *   *   *   *
Rest now! his journeying is done—
  Your feet are on his sod—
Death's chain is on your champion,
  He waiteth here his GOD!

BISHOP ANDREWS.

THE Bishop of Ely, in his funeral sermon for this excellent prelate, thus delineates his character: "His admirable knowledge in the learned tongues, Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, besides other modern tongues, to the number of fifteen, as I am informed, was such and so rare, that he may well be ranked as one of the rarest linguists in Christendom. Of this reverend prelate I may say his life was a life of prayer. A great part of five hours every day was spent in prayer and devotion to GOD. After the death of his brother, Thomas Andrews, whom he loved dearly, he began to reckon of his own, which he said would be in the end of summer, or the beginning of winter. And when his brother, Nicholas Andrews, died, he took that as a certain warning of his own death; and from that time to the hour of his dissolution, he spent his time in prayer. And in his last sickness he continued, when awake, to pray audibly, till his strength failed, and then by lifting up his eyes and hands, showed that he still prayed; and then, when voice, eyes, and hands failed in their office, his countenance showed that he still prayed and praised GOD in his heart, till it pleased GOD to receive his blessed soul to himself, which was about four o'clock in the morning of Monday, the 25th of September, 1626."

Christian Watchman.

EARLY YEARS OF BISHOP HOBART.

JUST PUBLISHED, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press, No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

B. Curtis Brown, Print.